

THE
SPIRITUAL DIARY

OF
EMANUEL SWEDENBORG

*BEING THE RECORD DURING TWENTY YEARS OF
HIS SUPERNATURAL EXPERIENCE*

TRANSLATED BY THE
REV JAMES F BUSS

IN FIVE VOLUMES

VOLUME V
NUMBERS 5660 TO THE END
AND INDEX TO THE WHOLE WORK

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TRANSLATOR'S PREFACE

I FEEL that the subscribers to the present, the only *complete* English version of *The Spiritual Diary*, are entitled to an explanation of the long time that has elapsed since the publication of the previous volume of the work. In one word, it is owing solely to the great amount of other and immediately pressing work that I have had upon my hands during the whole of that time, together with a gradual but continuous falling off in health, and consequently in working power, for several years. No one can regret the delay more than I do, and I trust it will be believed that I have striven my hardest to avert it. All the same, I feel that an apology is due to the subscribers, and such apology I hereby very sincerely tender. A further delay has arisen from the necessity of relegating the completion of the Index to other, and very busy, hands.

The special features of the present volume are very few. Prominent among these is the little map of Africa with its "interpretation" showing the *habitat* in the "dark continent" of the good and the bad Africans respectively. The "interpretative" map has been supplied by my friend, Mr A. H. SEARLE, whom I hereby warmly thank for his kind assistance in this matter.

Those paragraphs the originals of which were written in *Swedish*, occur in the present version only. The Latin version of Dr Immanuel Tafel, as its possessors will discover on referring to it, contains virtually nothing but the numbers of the paragraphs. I have, therefore, in addition to giving an English translation of these passages in the text, supplied the Swedish originals in the form of footnotes. For these originals I am indebted to the "Supplement" to Dr Klemming's edition of the *Diomman*. The English translations I owe to the great kindness of my good friend, the Rev ALBERT BJÖRCK, of Stockholm, whose rendering I have carefully collated with that from the pen of the Rev C. TH. ODHNER, which is given in *The Swedenborg Concordance*. To the former gentleman, I hereby present my grateful thanks, and to both my hearty acknowledgments.

The *Index* to the whole work, though planned and partly executed by myself, I was disabled, by the breakdown of my health, from completing. The latter part of the preparation of

the *Index*, and the arrangement of the whole of it in alphabetical order, is the work of Mr JAMES SPEIRS, for whose voluntarily proffered help in this arduous task I desire to express my sincere and grateful obligations

The special attention of the reader is directed to the important "key" kindly furnished by the Rev J F POTTS, B A, in which the relation is shown between the *Concordance* numbering of the paragraphs of the "Lesser Diary" which is included in our previous volume (IV) and that adopted in the present edition Without the aid of this "key" it is wellnigh impossible to trace the *Concordance* references in this translation Readers are recommended to write Mr POTTS's numbers in the outer margin of the pages of their copies, at the place indicated in the "key" The references can then be traced with ease and certainty

The above remarks complete all that need be said in regard to the present volume in particular

But it has seemed to me that some general observations as to the way in which the *Work* of which this volume forms a part ought to be viewed, and the study of it approached, may be useful, and are, as a matter of fact, to some extent, a necessity The character of the *Diary*, as distinct from everything else from Swedenborg's pen that has ever been published, seems to clearly demand something of this sort, in close connection with its presentation to the public I can think of no better, more natural, or more suitable place for such observations, than the *Preface* to the *Work* itself, and, as I find that the *Preface* to Vol I offers nothing of the kind, I venture to include a few suggestive thoughts of this nature in the *Preface* to the present volume, and to solicit for them the reader's patient and favourable attention

It must be remembered, at the outset, that the name of "Diary" although admirably describing the nature of the present work was not given to it by Swedenborg himself, but by DR. IMMANUEL TAFEL Swedenborg called the records herein contained, by the same name as he calls those narrations of "spiritual travel," so to speak, which he has appended to the several chapters of his "True Christian Religion" *Memorabilia* And this word may be translated, either, "Memorable Relations," as throughout *The True Christian Religion*, or, somewhat more correctly, "Memorable occurrences" (or, "events," or "facts," or "thoughts," or "experiences"), or, better still perhaps, "Things worth remembering" (or "recording") What we have before us, in a word, is a record of things connected with Swedenborg's spiritual-world experiences, which he con-

sidered worth remembering, and which he provided against forgetting, or confusing together, by preserving in a written record made at the time of their occurrence

The work is not, therefore, in any sense a *treatise*, and to read it as though it were, is about as sure a way as could be hit upon for getting not use, but even harm, from its perusal

Nor can I think that Swedenborg wrote it with any view to the public eye *as it here stands*. I am perfectly well aware, that, in this respect, I differ from at least one of my predecessors in the work of translation, and also from the illustrious Editor of the Latin. And I am also aware of the passages and indications on which those who differ from me base their opinion. But, having examined and weighed them carefully, I am bound to confess that I find no expressions in any of them incompatible with the nature of a private record, *to which Swedenborg intended to frequently turn back, and on which he purposed to draw for materials to be incorporated in works he actually did publish*. One of the expressions referred to, is that contained in the heading to no 4844, but the strongest I have come across is the one in the latter part of no 228 (which, however, is obscured in the English translation, through being rendered in the *impersonal* form) running as follows "Moreover, *I desire you* to believe this fact, etc" No 3753, also, commences, "*you will* have previously seen" This form of speech certainly pre-supposes another reader than himself for the passage *but it does not necessarily* pre-suppose that the passage will be read, by this other reader, *in this particular book*. If, as was probably the case, Swedenborg contemplated *reproducing* these records in different works which he designed for publication, it was simply natural for him to now and then fall into the style of *public address*, in view of the *future use* to which what he was writing was to be put. On this ground, such expressions as these on which seems to rest the belief that Swedenborg intended to publish these "Memorabilia" in the collected form in which we here have them do not appear to me to militate at all against the belief that Swedenborg wrote the "Diary" *as here given* for *his own use only*. This is the belief, therefore, which, with all modesty and deference, I venture to entertain

But, be this belief right or wrong, there cannot now be two opinions as to the *nature* of what we here have in our hands. The work is a record of experiences through which the writer passed, of events he witnessed, of scenes he observed, of facts he learned, of conversations in which he bore a part, of impressions he therefrom gathered, of judgments he thereupon formed. Such, unquestionably, is the *character* of the work

The *object* with which Swedenborg kept the *Diary* has been already hinted at, and may be inferred, with perfect safety, from the use he made of it. He *used* it as a treasury from which to take such things, contained in it, as were suitable for the work he from time to time performed in the execution of his Mission. The portions he thus extracted, he almost always re-wrote, condensing, expanding, omitting, adding, transposing, re-arranging, with the utmost freedom though in accordance, we are sure, with the special enlightenment he enjoyed from the Lord in writing those Works in which were published the Doctrines of the Spiritual Sense of the Word, which are the distinguishing and blessed heritage of the New Jerusalem. And some portions he never so used at all for the sufficient reason, doubtless, that, important and necessary though those experiences were to his own preparation for his Mission, eminently helpful though they may be to a special class of minds among the students of the Heavenly Doctrines they were not suitable for inclusion in those Writings themselves, in which the Lord made His Second Advent to the world at large, or necessary for *their* completeness.

It becomes important, at this stage, for us to inform ourselves as to the degree of authority with which the varied contents of the *Diary* are invested. On such a matter, we take it to be a canon of common sense that no one is so well qualified to instruct us as Swedenborg himself. And no 1647 in the *Diary* is on this very subject. We there read

THE THINGS WHICH I HAINED FROM REPRESENTATIONS, VISIONS, AND CONVERSATIONS WITH SPIRITS AND ANGELS, WENT FROM THE LORD ALONE.

Whenever there was any representation, vision, or conversation, I was kept interiorly and inmosty in reflection upon it, as to what was useful and good, and thus what I might learn therefrom, which reflection was not much attended to by those who presented the representations and visions, and who conversed. Indeed, they were sometimes indignant when they perceived that I reflected. Thus have I been instructed consequently, by no spirit, nor by any angel, but by the Lord alone, from whom is all truth and good, indeed, while they [the spirits] wished to instruct me about various things, there was scarcely anything but what was false. I was therefore forbidden to believe anything they said, nor was I permitted to adopt anything that was of their proprium. When, moreover, they endeavoured to persuade me [of anything], I perceived an interior or inmost persuasion that it was so—not as they wished [me to suppose]—at which they were astonished. The perception was manifest, though it cannot be easily described to the understanding of men.

And in another place

“It has been granted me _____ to perceive distinctly what came from the Lord and what from the angels that which is from the Lord has been written, and that from the angels not written” (A E 1183)

This is definite, and to the point. And it is not possible to doubt that it applies to the contents of the *Diary*, for it is

expressly said of *those very things* which the *Diary* records. Unless, therefore, we are prepared to set aside Swedenborg's direct testimony, in favour of some theory of our own, we are bound to conclude, that although not published by Swedenborg himself, although (as I cannot help feeling persuaded) Swedenborg never contemplated their publication in just the form and connection in which we have them here these records are entirely reliable and fully authoritative.

Thus did the Lord protect Swedenborg from being dependent on spirits for his views of the things in which he bore a part, in the other world, and from being misled by them, as well as through the further Divine provision that he should be instructed concerning these matters, "as much by *ideas of interior thought* as by speech communicated to him" (*SD* 3578)

We pass, now, to a different and peculiarly serious matter.

It is well known that there are some few in the New Church who not having fully digested and firmly grasped the adequate and consoling and truly heavenly Doctrine of the Church concerning the nature of hell and the state of those there, for charity forbids any other explanation are for ever anxious to find any stray utterance of Swedenborg's which seems to countenance the notion of the final salvation of all. Of itself, perhaps, this anxiety may be regarded as in some degree pardonable. But it has led some who cherish it into courses unmistakeably censurable in the following out of which, moreover, the *Diary* has been sometimes put to sad misuse.

An instance of this sort occurs in an article published, since the appearance of Vol III of this work, in a magazine (which I do not propose to advertise by naming) which professes some degree of affinity with the New Church. The main purpose of this article is to make it appear that Swedenborg *did not believe* in the eternity of hell, although the writer of it admits that he clearly and deliberately teaches it in the Writings of the Church: for, "if," this article demands, "he did [believe in the eternity of the hells] *why did he make so many private notes in his Spiritual Diary against it?*" And the article suggests that the appearance, in the Writings, of the uniform didactic teaching of this doctrine is of the nature of the proceeding known as a "pious fraud," *connived at by the LORD*, too, because of the greater potency of *fear* in restraining men from evil, than of a knowledge of the truth on this subject, the "truth" being (according to this article) that hell is only a temporary and purifying experience, eventuating in the salvation and eternal bliss of all who are ever in it! In proof, moreover, of the contention that Swedenborg *did not believe* the

doctrine the article goes against, passages from the *Diary* are cited which the article repeatedly declares were written *after* the publication of that part of the *Arcana* (the first-printed of the New Church Writings) which deals with the eternity of the hells

The position, of course, is this if the passages cited do clearly teach the non-eternity of the abode of the wicked in hell, *and* were written subsequently to the publication of the part of the *Arcana* which teaches the eternity of the hells, a conflict between Swedenborg's private beliefs and published teachings is established, which conflict becomes more flagrantly evident still, when it is found as is the case that those of the Writings published *after* these entries in the *Diary*, give precisely the same teaching on the subject as those published before

In the face of such an attempt to make the *Diary* exhibit Swedenborg in the light of a deliberate teacher of falsehood, as well as to utterly undermine the trustworthiness and authority of the Heavenly Doctrines of the New Jerusalem, a brief examination of the points advanced, seems to me a duty, in placing this volume of the *Diary* in the hands of the English reader

In regard to the point that Swedenborg *believed* that the abode of the wicked in hell is *not* eternal, the *Diary* entries relied upon are nos 2827, 2583, 1772, 1742, 2206, 2346-8, 3093, and 2826 Let us, therefore, examine these passages in this order

In the first place, no 2827 has no necessary connection with the *eternity*, or otherwise, of hell, but merely with the fact that those who do *not* go to hell are saved from that fate, not because of any merit of their own for, says this passage, "there is not *any* man who is not obnoxious to eternal damnation" but solely of the mercy of the Lord The essence, in like manner, of no 2583, is, that, whereas "man [*i.e.* every man] is condemned to eternal punishment for he has deserved it," "the damnation is at length taken away" [in the case of those who can be saved], but that this is "from the mercy of the Lord, though [it is effected] by means of vastations and punishments according to their actual sins and the nature acquired thereby"

The next passage, no 1772, has no connection whatever with the *residents* in hell, or with hell, but with the "earth of the lower parts" (*terra inferiorum*) which is a place of *vastation*, through which some of the *good* need to pass before they are ready for heaven

Similarly, no 1742 is not treating of "the lost," but of *spirits* generally, from the time of their entrance into the world of

spirits, to that of their full preparation for entrance into heaven. Some of these, this entry tells us, require so great an amount of taming, or subjugating, that they have to pass into one of the hells, "and they remain in hell until they are tamed." With such, hell is not an *abode*, as it is with "the lost," but a temporary sojourning-place, for purposes of vastation prior to preparation for heaven.

That, once more, no 2206 is not concerned with true "infernals," is plain from the fact that it says nothing at all about either hell or the "damned," but about *spirits*, of whom, in the opening sentence of the entry, Swedenborg has to own, "*whether recent arrivals from the world* I do not know!" They were certainly, therefore, whether good or bad, not in their final state, or Swedenborg would have known they were *not* "recent arrivals."

And nos 2346--8, again, have nothing to tell us about the "damned," but about certain "who have *not* profaned holy things, and who are *not* hatreds along with deceit," and who, therefore, were *not* infernals proper.

No 3093 simply tells us that no infernals are permitted to become worse in hell than they were at the time of death, and that, to prevent this, punishments are inflicted when any of them transgress that limit.

Of this large array of passages, therefore, cited to show that Swedenborg, when writing them, *disbelieved in the eternity of hell*, all but one—the one to be yet considered—prove, under examination, to have even no necessary connection with the subject, and some, *undoubtedly* viz, nos 1772, 1742, 2206, 2346, 2347, 2348, 3093—no connection whatever.

So far, however, as the remaining one, no 2826, is concerned, there is certainly the appearance that, when he wrote this, Swedenborg believed that the ultimate outcome of the punishments in hell would be the salvation of those who undergo them, on the principle that "it would be against the Divine Wisdom, or against the Divine, for a soul to be tormented to eternity without an end of good," and, also, that the *salvation* of the infernals is the very "end of good" the punishments have in view. The words, "still less can it be that any punishment exists without an end, *namely*, that by means of the punishment and torment the person may be tempered *so that he may be able to be in some good society*," will probably seem to some to render this conclusion inevitable.

But the fact that the article to which this passage belongs (no 2823--2827), does not treat of *the salvation of infernals at all*, but of "the lapse of angels out of heaven," or, as it is more precisely defined in *AC* 3219, "the lapse of spirits from a

heavenly society," disposes of this appearance, strong though it is, at once and finally. From the above article, when read in conjunction with *AC* 3219, it appears that, when good spirits who have been [tentatively], received into an angelic society, and who, in *SD* 2823, etc, are called "angels," are found to be in falsities, they lapse from heaven into the world of spirits, and from thence into places of punishment and vastation in hell, where they continue until they are freed from these falsities. Afterwards, they are instructed in the world of spirits, and, when they have been amended, they are received *again* into a heavenly society. In this way, as it is stated in *SD* 2825, "heaven is freed from falsities." In no 2826, in a word, the punishments of hell are discussed in connection with such *good* spirits, and not with infernal spirits.

We see, therefore, that not even the *strongest* of these passages lends any countenance whatever to the hereby of the ultimate salvation of the lost, and that the *Diary*, when allowed to deliver its own testimony in its own sense, speaks on this subject to precisely the same purport, and with precisely the same certainty of sound, as the works Swedenborg actually published.

Were it the case, however, that any one of these passages, or even all of them taken together, testified differently from the published works, the contention of the article with which we are dealing, and all the consequences claimed for such contention, would still fall to the ground. That contention is that these things were written in the *Diary* after Swedenborg had published his various affirmations of the eternity of the hells in the *Arcana*, and that therefore the *Arcana* assertions on the subject are to be regarded as a *fraud*, a "pious" fraud it is true, but, still, a fraud.

Now, it so happens that Swedenborg *dated* every one of the *Diary* passages cited. They were all written in the year 1748. No 2827 was entered on the "14th August," 2583, on the "10th July," 1772, on the "29th March," 1742 on the "27th March," 2206, on the "5th June," 2346-8, on the "17th June," 3093, on the "7th September," and 2826 (like 2827), on the "14th August." *All*, be it repeated, in the year 1748!

And the *first* volume of the *Arcana* the very earliest to see the light of the Writings, proper was published in London in the year 1749!

Let us hope, therefore, that none into whose hands these volumes may come, will retain even the semblance of a doubt as to the teachings of the Writings being the personal beliefs of Swedenborg as well.

Another passage which, it has been said, "appears to favour

the notion of the ultimate salvation of at least some of the lost," is no 228

According to the heading, this number treats of "The State of the *Damned in Hell*," and it relates how Swedenborg, surrounded by a column of angels, "was let down to the unhappy in hell, that," as he says, he "might perceive their state, and thence announce to the world, and especially to unbelievers, that there is a hell, and not only that there is a hell, but also what the state is of those who are there" The entry closes with the impressive sentences "Moreover, I desire you to believe this fact for I know it to be true, because I have witnessed it that *many of these have been raised from hell and torments into heaven*, where they now live, and that it appeared to a certain one who had been in very great torment, as though God-Messiah embraced him and kissed him" ¹ Afterwards, *several were delivered from hell and raised up into heaven* In the night between the 29th and 30th October, 1747, *os*"

This passage contains strong internal evidence that those whose distress and subsequent liberation are here described were not the "damned" in the ordinary, *absolute* sense, but some who were undergoing severe and profound *vastation* The internal evidence in question, is furnished in the "consolation" which was offered them "They were consoled, by saying that God-Messiah is merciful, and that we read in His Word that 'the bound in the pit (*vincti in fovea*) will be released' (Zech ix 11), it was told them that the pit (*fovea*) signifies hell, which I heard confirmed from above" Swedenborg, therefore, *applies to these spirits* the expression, "the bound," taken from Zech ix 11, of which expression he tells us, in *AC* 5037 and elsewhere, "those are called, "the bound," (*vincti*) who are in *vastations*," and adds, "the places where those are who are in *vastations* are called *pits* (*foveae*) see no 4728" Turning back to no 4728, we are told of the precise situation of these "pits" where the "bound" undergo then "*vastations*," in terms which explain Swedenborg's statement in *SD* 228, that "the pit (*fovea*) signifies hell What we read on the subject in *AC* 4728 is this "The *lower earth* is next beneath the feet and the region round about to a small distance, in that earth are several after death before they are elevated into heaven **BENEATH IT** are the *places of vastation* which are called *pits* (*foveae*), below these, and, to a great extent, *round about*, are the hells" The fact, therefore, that the "pits," the sojourners in which are undergoing *vastation* "before being elevated into heaven," are,

¹ The sentence "[See Luke xv 20]" which the English version here contains, does not occur in the Latin Edition, and is, therefore, certainly *not* Swedenborg's The *Translator* of Volume I inserted it on his own responsibility

to a great extent, surrounded by hells, and thus *within the confines* of hell, shows the sense in which Swedenborg speaks of them, in *SD* 228, as "hell," but the use of the expressions "pits" and "the bound" assures us that those he describes were *not* the "damned" in the absolute sense. They were spirits, good at bottom, whose characters, however, required vastating to such a degree, that their state, during the vastation, was scarcely discernible, either to themselves or to others, from that of the permanently damned. And in his *Index*, Swedenborg places the matter beyond the possibility of doubt. He there, under the head "*Infernum*" (=Hell), says "I was borne down into a place belonging to hell where those are *who are being vastated*, the Lord's column [of angels] surrounding me about the state of whom, see no 228¹. See CAPTIVITY." The entry under "Captivity," to which Swedenborg here refers, is somewhat longer, and runs thus: "That I was borne down into a place belonging to hell, where those are *who are being vastated*, the Lord's column [of angels], which is called the 'brazen wall,' surrounding me, where I heard their miserable lamentations. I spoke with them. Also, that they received consolations from the Lord, yea, that He embraced them, and that evil spirits infest them no 228¹." In both these statements, occurring in the *Index*, Swedenborg is *exceedingly careful* to make clear that those to whom the entry in the text of the *Diary* applies the epithet, "the bound in the pit," are, in truth, spirits, fundamentally good, undergoing severe vastation *in preparation for* reception into heaven, and thus not the absolutely *damned* at all.

One great use of the publication of this *Spiritual Diary* of Swedenborg's is, that it enables us to watch, as it were, the gradual opening of his mind to the glorious, compact system of spiritual truth the Lord has since revealed, and was then revealing, to the world, through him, to observe its growth and development, to become acquainted with the conditions under which that growth progressed, to study Swedenborg's spiritual-educational career, in other words, as an absolutely and permanently unique psychological phenomenon. For, there can be no doubt that Swedenborg's preparation for the later parts of his "Mission" went on *concurrently with the actual performance of the earlier parts*, he being, however, *at every stage*, thoroughly furnished with everything he could possibly need for the absolutely perfect accomplishment of *that* stage of his labours.

By studying the *Diary* in this point of view, we shall be very greatly helped, at the least, to "enter intellectually into" the

¹ The very no, it will be noticed, that we are examining

marvel of the way by which the Lord led His "servant" in preparing him for the sublime Mission of being the human instrument by which the Second Advent could be, as it has been, effected a privilege which many New-Churchmen will appreciate to the full, and which cannot be enjoyed to anything like the same extent, or in the same copiousness of detail as well as comprehensiveness of scope, without the aid of the present work. For, here, we have the plain, unvarnished tale of the incidents of his spiritual career, written down from day to day, as they occurred, with a transparent simplicity of faithfulness whose sole object and aim was to preserve, for his own after use, *exactly* what the Lord had placed before him for his instruction, in the course of his spiritual training. It was *use*, and the Divine guidance, which inspired the keeping of this *Diary*, and, as certainly as can be as it seems to me no idea of publication.

"But, in this case," many may ask, "on what plea, or pretext, is a thing of a personal and private nature, of which Swedenborg never contemplated the publication, subjected to publication?" On the plea of *use* partly such eminent use as has been just indicated, partly one to be indicated a few sentences hence.

It is a mistake, however, to regard the *Diary* as of a "personal and private" nature, in the sense in which the reader's or my diary would be. Swedenborg and his Mission are the property, not simply of "the public" but of the *human race*, as no merely human being, or his work, ever has been before or ever will be again. Nothing in the course of the preparation, through every step of which, on Swedenborg's own declarations, *the Lord led* this "servant" whose blessed Mission it was to be the instrument of the Second Advent, was purely "private and personal." All had his Mission in view, all, consequently, ministered to that Mission, all tends to render that Mission more intelligible and instructive.

But another use, of no slight moment, may be served by this *Diary*. The latter parts of it were written contemporaneously with the Writings Swedenborg himself published. The entries written in that later period, therefore, may be safely and confidently relied upon as showing the sense in which *Swedenborg himself understood* the Doctrines which the Writings had up to that time disclosed. They thus threw important side-lights on certain matters stated in the Writings, the precise purport of which might, otherwise, to some minds, be, and remain, obscure, or doubtful.

We need not detain the reader with instances of this use, for it is impossible for him to studiously read the *Diary* him-

self, for the sake of truth and use, without *experiencing*, and benefiting by, the use in question

And such uses as these served by the *Spiritual Diary* as by nothing else abundantly justify its publication. Indeed, with these, as well as other uses to which it is capable of ministering, before my eyes, I do not see how the publication of it *could be* permanently withheld.

That it is capable of perversion, and that even well-meaning people, may, for lack of the requisite knowledge and understanding, be betrayed into a mistaken application of some of its contents, is, of course, true. But, then, every use is liable, in its own degree, to similar misuse. The very Word of the Lord itself some "wrest to their own destruction," or serious hurt. And, even, the loftier the use, the more dreadful the perversion of which it is capable. "Abuse, however, does not take away use, just as the falsification of truth does not take away truth, excepting only with those who commit the falsification" (*DL IV* 331), and the fear of it must not deter us from performing use. What we must do is to earnestly pray that none into whose hands the *Diary* shall come may be guilty of the evil of abusing it.

Properly used, the *Spiritual Diary* is a perfect mine of invaluable information regarding the facts, conditions and laws of the life after death to which we are all hastening, it makes possible an intelligent idea of the Divine processes by which the "human instrument" of the Second Advent of the Lord was prepared and equipped for his mighty task. It places within our reach a fuller and clearer comprehension of some of the profounder Doctrines of the Church than we could have without its abundant detail and flashing light, and it is frequently illuminative, in a very high degree, of some of the obscure utterances of the letter of the Word of the Lord.

Such a work is worthy of the best attention and prayerful study, not only of the best minds in the Church, but of every New-Churchman who desires to be thoroughly furnished with spiritual knowledge.

JAMES FREDERICK BUSS

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THE SPIRITUAL DIARY

01

EMANUEL SWEDENBORG

HOW MAIDENS ARE EDUCATED IN THE OTHER LIFE AND IN HEAVEN

5660 THREE, four, or five, are kept together, and each one has her own room, and in it her bed, near that, is a tiny little chamber for their clothes and for necessities. There is also given them a cupboard (*skåp*), with cases, or drawers (*lådor*), so that they may put away in them things which they value. In these they take much delight, and store such things up in them.

5661 They are always kept at their work, which is embroidery worked upon white linen. They embroider flowers and such things, and the things they produce by their labour are either for their own use, or they give them to others. They do not sell them.

5662 These groups [*i.e.* of 3, 4, or 5], unawares to themselves, receive garments with which they clothe themselves every day, a better garment for feast days.

5663 And they have a little garden, also, and, as long as they are maidens, there are only flowers in them, but no fruits until they become wives.

5664 When they see spots on their clothes, it is a sign that they have been thinking ill, and that they have done something which ought not to be done. The spots cannot be washed out, as from clothes in the world. When they find out what they have thought and done, for, at such a time, they always think

Information

about that—they, then, see their blemishes and their evils. If they then get the better of them again, the spots disappear from the clothes of their own accord. In like manner, when they see in their chamber that any one of their clothes is missing, they then immediately know that they have done amiss. Hence is their self-examination, and, if they do not themselves know [what is wrong], a wife comes, who tells them. If they see that there is a new garment in their chamber, they then inwardly rejoice, because they know that they have done well.

5665 When, also, they see that the flowers in their little gardens become dull, or change into worse ones, their attention is arrested, if into better and more beautiful ones, they rejoice, because it is a token that they have thought well.

5666 Also, there are given them coins of silver or of gold. These they carefully treasure up, because they are tokens of industry or of virtue.

They have the written Word and Psalters, and they take them with them to the preachings. They likewise read in them, and if they do not read, either some garment is taken away, or the little garden disappears.

5667 The preachers sometimes visit and examine them.

THE EDUCATION OF INFANTS

5668 (1) They are with nurses whom they call their mothers. (2) They read the Lord's Prayer, and learn prayers from the nurses, by means of influx out of heaven. (3) There are preachers for them. (4) Intelligence, and wisdom too, inflows, which excels the intelligence of the learned in the world, although they have only a childish idea about those things. (5) There are with them representatives out of heaven. (6) They are dressed according to their industry, principally with flowers and garlands. (7) They are led into paradises. (8) They are tempted. (9) They grow in accordance with the state of reception. (10) They are of diverse dispositions. (11) Nurses are appointed them who have loved infants in the world who, also, are like mothers, and there is granted them a perception as though they were their own babies, but this is not granted to others than those who are in good, and are able to receive influx out of heaven. (12) Those infants who have been brought up there, do not know otherwise than that they were born in the other life. (13) They do not know what time is, what space is, and such terrestrial matters. (14) Within a month, they speak the angelic tongue.

THE SPHERE OF VIOLATION, AND HELL

5669 The sphere of violation appears horrible, like sexual intercourse obtained by violence. Those from whom that sphere exhales, are such as in their heart deny the Divine and those things which belong to the Church, but outwardly appear courteous, affable and moral. They enter the heavens everywhere, and remain there for some time, for they know how to conceal their inmosts. These are such as, when the injury of the worshippers of the Lord is being advocated, are silent, and abstain from taking part until they see that the matter begins to hasten to some catastrophe, when they are instantly present, and assist with all their power, stopping at nothing. Many such ones were borne down through a sphere of violation, and cast down out of the heavens, as I saw. This is meant in the internal sense by the violation of virgins, and by the violent, in the Word. Inasmuch as they are outwardly affable and courteous, there appears, when they walk in the streets, as it were a luminous brightness on both sides of their face, which quivers in unison with their movement, and there also sometimes appears a burning flame flickering around them in the streets where they are walking, but it is a consuming fire, which is a sign that it is a violent one. A fire, on the contrary, which is not a consuming one, is angelic. Moreover, the part in their face which is beneath the nose is hideous, dark-coloured and corpse-like. Such ones, when cast down out of heaven, appeared in face and body black and as it were bony, because they are inmosts evil. When they are cast down out of heaven, the interiors burst forth into the whole body for then it is not permitted them to dissemble any longer, since the communication with the upright, from whom their courteous demeanour is supplied, is taken away. Then hell is very deep down under the buttocks they sit there, like chained Egyptian mummies.

SYNCRETISTS THE LAST JUDGMENT

5662 [a] High above the head there, on the mountain, at a considerable height, dwelt those who have deliberated together about the union of religions, or syncretism, and they decided that they would make one Church from many, or all, to such an extent that they wished Mohammedans to be included as well, on the ground that they acknowledge the Lord as the

Grand Prophet, and as the Son of God, who was sent to teach the human race wisdom. Thus they wanted to make one Church out of many, but they thought [to do this] only through the doctrinals which belong to faith, and the Intellectual, and not through life, which is of love and charity, thus, the Voluntary of man. These at last proceeded to such a length that they had almost profaned goods, and they sought out from the Word such things as they might accommodate to everyone. They inflowed with me, and this was experienced as a likeness of profanation, but they were discovered, and it was granted me to speak with them, and, then, to say that this is evil, inasmuch as they thus wish to make one Church from mere idols and graven images, for when only those things which belong to intelligence are taken into account, and not those which are of the will, man appears like ebony, or like a stony thing without any life, and if they want to make then one Church out of such things they may. But if, on the contrary, they want life in them, consequently, to have not images but men to constitute the Church, regard must be had to the good of love and of charity, thus to the reception of life from the Lord. When this is adopted as the foundation, the Church becomes one, for the Lord then arranges all according to heaven and its form, and presents all as one man. Such is the Lord's Church in the entire circle of earths, from which those who are only images are cast forth, and most of them are in hell, save those who have to some small extent lived according to doctrinals, which they have thus made of the life, or have thus made alive, in themselves. Since they were on high, and consequently inflowed into the lower places, and were only in doctrinals, therefore they were cast down thence, lest they should profane good with others.

THE MOHAMMEDANS AND MOHAMMED THE LAST JUDGMENT

5663 [a] Mohammedans dwell in the western side, outside the Christian world, in many mountains there, even to a great number. The better ones among them were transferred thence to the eastern side, namely, those of them who in the world acknowledged the Lord as the Grand Prophet, and called Him the Son of God, and believed Him sent by the Father to instruct the human race, consequently [that He was] wiser than others. Such ones, who had at the same time lived well according to their religious belief, and practised justice and equity and sincerity from religion, and acknowledged the God of the universe, although they also declared

Mohammed to be a great prophet, were transferred towards the east. This transfer has been previously treated of, also, that then he who at that time was Mohammed, was cast down into the lower regions, where he was in chains lest he should get out¹. The reason he was cast down, he himself afterwards disclosed, when it was made known of what character he was, because, namely, he knew that all those who did not worship him looked towards the east, and as soon as any did this he became aware that they did not worship himself for which reason, when he saw that the whole multitude was transported thither [*i.e.* towards the east], he realized that he was being altogether deserted therefore he burned with anger and wanted to hinder them. This was the reason.

5664 [a] Many amounting even to hundreds of thousands remained at the other side, in the boundary where Christendom ends. There they worshipped that Mohammed as God, neither did they think about the Lord, and but little about the God of the universe. They all laboured assiduously to release Mohammed from his fetters and restore him again to his original station, and, after attempting this in vain, they appointed for themselves another Mohammed, at first from their own number but, since this did not answer, they elected a certain one in a lofty mountain, above Christendom, with whom they took counsel, and whom they obeyed as they previously did Mohammed. But that crew, which was of such a character, was not content with this, but even, by the advice of their new Mohammed, began to betake themselves into the Christian world, and, in various ways, and by various devices, began there to claim power to themselves. They inflowed with some, and injured the Christians, and also they despatched their most skilful one to me, and he put himself in possession of the province of my left ear, and hid himself for some time, and thereby so strengthened them, that, at length, they could scarcely be resisted.

5665 [a] But when this was discovered, an investigation was made, and it was found that it was from those Mohammedans who were in the boundaries on the western side, and it was inquired what kind they were, and why they did such a thing, since they had not intruded themselves into Christendom before. It was then found that that crew was of such a character that they worshipped Mohammed as a sort of God, and that they did not think anything of the Lord according to their religious belief. It was also inquired what sort of idea they had about God the Father, and it was found that they had no other idea than as of a created universe, and that the idea was devoid of a human idea, as with all others consequently, that they had not any idea of

¹ See n. 5260½, in previous volume

God the Father They said that they could have thought about the Lord from their religious faith, if they would, and approach Him rather than Mohammed, who to them, according to their religious belief, was a lesser prophet But they said that they cannot do this, because they had rejected that thought in the world, on account of the Christians, who were their enemies It was ascertained, afterwards, what an inconstant race they were they are neither willing to do anything, nor to take up any sort of work, just like those who are on the mountains there, who have governments and forms of governments

5666 [a] Inasmuch as that crew was of such a character that they worshipped Mohammed to so great an extent, it was therefore shown how things were with Mohammed The very Mohammed who wrote the Koran and was buried in Mecca; was taken away from his own place where he was He was deep down in a place a little behind the right foot, and was raised up above to the left of my head, and there appeared to them He appeared gross and swarthy Such are corporeal men, and they have little of life Those who are in that place are almost idiotic I spoke to those [Mohammedans], and said that he is such, and that he is among the corporeal there Afterwards, also, he retired to his place

5667 [a] After this, the second Mohammed, who was in chains, and for whom they sought, was led forth, and it was discovered who he had been in the world, that, namely, he was born in Saxony, and afterwards became a ship's captain and was made captive by Algerians and set at liberty by them, and as he there adopted the Mohammedan religion, he was trusted as a ship's captain there Then he was taken prisoner by Genoese, and set at liberty by them also, and was thus imbued with both the Christian and the Mohammedan religion He also took up a position in the Christian world of which we have before spoken; and, since he persuaded those in the boundaries that he was Mohammed, and was possessed by the lust of governing, he governed them for quite a remarkable time, acknowledging the Lord from the Christian religion and thence was able to be led by the Lord, Respecting him, see many things before related There was also another Mohammed, who was a Christian from Greece, who had a place behind that one, and he, because he sometimes undertook his duties and worked diligently, was proclaimed [Mohammed] by the former one, and acknowledged by some among them who have thought of many Mohammeds And so as regards another also

5668 [a] Respecting those who are in the mountains there, they indeed think of Mohammed when first they come into the other life, but, afterwards, they abandon him and think of God

the Father, the Creator of the universe, and of the Lord as the Grand Prophet, wisest of men and Son of God. They were examined as to what sort of idea they had of the one God, the Creator of the universe, and it was ascertained that it was as if were something human, and not, as with the former ones, as of a universe.

5669 [a] Some of the Mohammedans, when they heard many things about the Lord, wanted to accede to that Church, but they were told that they may remain in their own religion, if only they think respecting the Lord according to their doctrine out of the Koran that He was the Grand Prophet, the Son of God and the wisest of men. For they cannot acknowledge His Divine in heart, only some with the mouth and from the Intellectual, inasmuch as they have from infancy imbued themselves with a belief in such tenets, and spiritual good is formed by such things as have belonged to their faith in the world, which cannot be thus suddenly extinguished by a new article of faith. It is sufficient that they live in their good, observe sincerity and justice, and acknowledge that all justice is Divine, also, they can thus still live happily in their own way, and be gradually led to the Lord. It was added, that those who live in justice and in their own good, are able to be better than Christians, because these take away all Divinity from the Lord.

the majority of Christians, who are called Papists, arrogating to themselves the whole power of the Lord in heaven and on earth, and consequently taking from Him all Divinity, which they no longer acknowledge in Him but in themselves. And all the other Christians, who are called Reformed, know, indeed, and from doctrine confess, that the Divine belongs to the Lord, and He is one with the Father, but, still, when they think of the Lord, they do not think otherwise than as of an ordinary man who is like themselves, and at such times they do not think of His Divinity at all wherefore, also, they supplicate the Father that He may do what they ask for the sake of the Son, and do not go to the Lord. Such, also, is the idea of those Christians. Hence they saw that good Mohammedans think better about the Lord, in their heart, than Christians do.

They also acknowledge Moses as a great prophet, but inferior to the Lord, but of Moses they think no longer.

ILLUSTRATION BY MEANS OF THE WORD, AND MAN'S INTELLECTUAL IN RELATION TO THE WORD

5670 It is man's Intellectual that is illustrated when he reads the Word, as is plain from the fact that one who has not the

Intellectual¹ is aware of nothing beyond the sense of the letter when he reads the Word, nor can he be led to the truths themselves which are there. Hence it is that boys cannot, that the wholly simple cannot, and that those who are in obscurity about things cannot¹

5671 The Intellectual cannot be illustrated except from heaven, nor can anyone be illustrated out of heaven save he who is in heavenly love, consequently, who is in a life of good communication with heaven thus takes place. Then, he can be kept in the light of heaven and, moreover, it is the light of heaven which illustrates the whole, according to his understanding. Those who are in worldly affairs cannot be illustrated, because they are in the light of the world and not in that of heaven, and that light induces darkness, as, also, is plain. In a word, the Intellectual is illustrated according to everyone's affection, for the affection of love is the life of the Intellectual, and the affection of love must be from heaven.

5672 Nor can man be illustrated by a living voice out of heaven. In this way, the thing does not enter into his rational, but only into his memory and there it is as it were a matter of the memory only. Hence it is that immediate revelations are not granted. Neither can those be illustrated who have confirmed themselves in falsities of doctrine, because their Intellectual, as regards spiritual things, is then formed by those. In a word, illustration takes place according to man's quality as to good and as to understanding, also as to desire from love, and as to the quality of the Intellectual. hence, according to the quality of reception.

THE QUARTERS IN THE OTHER LIFE

5673 In *the south* are those who are in external light, in worldly things, and who are in riches.

5674 In *the north* are those who are not in light, in worldly things therefore, or in riches, thus, who are relatively in darkness and poverty.

5675 At *the east* are those who are in love Divine, consequently in internal light.

5676 In *the west* are those who are in the love of self and in interior darkness.

¹ In order to understand the meaning, here, it is necessary to bear in mind the fact that the "intellectual," or *rational*, faculty, as distinguished from that of *knowing*, is not developed in man, and he does not possess it, until he reaches adult age. A C 6125 is very emphatic and clear on this point.—Tr

MAN AT THIS DAY DOES NOT BELIEVE HEAVENLY THINGS, IF HE THINKS ABOUT THOSE THINGS WHICH ARE THERE, OR WHEN THEY ARE DIRECTLY UNDER HIS OBSERVATION.

5678¹ Of what quality the man of the Church is at this day, may be manifestly known from the fact that all the things which are in the heavens can only be described and related, and also believed, if they are not placed under his thought, or his observation, in the midst. The reason is, because, then, he reflects upon them, whether the thing is so, and, at this day, in the world, especially in the learned world, the state of the human understanding is such, that they only think whether a thing is so or [not] so. At such time, also, they reflect from worldly and bodily things, in which they place everything, and believe that what is beyond them is nothing; consequently, those things in general which they do not see and hear, thus, that those which are extant to the senses of the body and are felt [are everything]. They know nothing about interior things, nor will they receive if they know, wherefore, as soon as they are not observing in themselves, they are drawn into bodily and worldly things and reflect from them; for which reason they arrive at apparent paradoxes, and, among the learned, who attribute all things to nature, at nothing. This is, perhaps, the reason why those things which are said about heaven, about the dwellings there, about their clothing and food, and about their human form, when placed in the midst under their observation, do not sink deeply into their faith, when, nevertheless, they are the veriest truths. Examples can prove this.

5679 As, for instance, if anyone describes the state of the dying, or dead, then, if the state of the angels is ascribed to him, as, that he is raised up among the angels and beholds magnificent things there, many of them such as are in the world; then, if he have lived well, all things fall without delay into the intelligence, and also into faith. Should it be plainly said, however, that the thing is so, it is not believed.

5680 The case is similar with man's life after death, if the resurrection and Last Judgment are thought of.

5681 Likewise, if the human form of man's spirit, and also of spirits and angels in general, is thought of, as to whether there is such a thing, and still more when the soul is thought of from adopted principles.

In like manner, as regards the dwellings of angels and spirits. Likewise concerning their clothes.

So in all things else; wherefore, I know that this characteristic is possessed by some.

¹ There is no n 5677 in the original —Tr

5682 They believe that such things appeared to the prophets as, for example, angels in the human form, dwellings, temples and many other things, but, if they are placed immediately under then observation, the thought comes up that they are visions in which is no reality

But the simple do not place a material thing under the midst in this way, and investigate whether it is so Wherefore, those of them who are not altogether corporeal and worldly, believe the learned to a less extent, and the more learned they are, the less do they believe such things

But, still, it has been granted me to know from the living intercourse of many years that those things are really so

5683 The reason why men at this day are of such a character, is because they think in the bodily Sensual, nor can those matters be elevated by them into the light of heaven, and, therefore, they are altogether in a worldly and corporeal state This is a proof that they are of such a character

5684 Let whoever chooses, think, if I tell him that angels are human forms, that they are dressed in splendid garments, that they live in magnificent dwellings, and let him at the same time think from the sensual, or from the body, or its senses, let him also think from his ideas about the soul will he think anything else than whether it is so or not? Will he think beyond this? Will he not then stop there, and at length deny [it all]? But let him who can be withdrawn from sensuels and bodily things, and raised above them, think at that time, and then he will not think whether the thing is or is not, but that it is so, and then, for the first time, is man able to come into wisdom Otherwise, he will long stand outside the palace of wisdom, and not see the threshold If he will enter, he will see numberless and ineffable things I have spoken with angels about these matters, and it was shown that it is so The ancients were not so sensual They were able to be raised above the sensuels of the body They, therefore, were able to be in interior wisdom, and also to converse with angels, because they were in a like light with them This cannot happen at the present day

5685 This I am able to declare that those things which are in heaven are more real than those which are in the world

5686 Hence, also, such thought is entertained in the world, because they do not apprehend anything else but that man's interiors are nothing, just as [it is supposed] that thought and will are only as it were atmospheric things which pass away For they cannot apprehend interior things from bodily, consequently neither spiritual things, for there is no physical influx, still less can they apprehend that these are more real than bodily

things, nor, consequently, that those realities are the essentially human things, and bodily things relatively subservient, formed to correspondence, which, since they are lower and subsequent, are less real than the interior or higher things

5687 Those who call the soul breath, and thought wind, think differently from this, those who acknowledge nature and deny God, differently still, differently, also, those who make nothing of faith, and differently again those who are more and more in the loves of self and of the world. Those also think otherwise who have confirmed themselves in falsities by reason of a life of evil

RECENT ARRIVALS IN THE OTHER LIFE ARE KEPT AT FIRST IN EXTERNALS WHY?

5688 Those who first come into the other life are kept in externals, for a time, to such a degree that their life there is almost of such a kind as it was in the world. Some of them scarcely know that they have departed from the world. It is, therefore, a continuation of life. But, afterwards, externals are taken away; and then is made evident of what quality the interiors are.

5689 The reason they are at first kept in externals, is because then interiors are then to be conjoined with their externals or to be separated from them, and the spirits are to be thus prepared for interior life, which is the life itself of man after death. Those who then have a heavenly interior life, owing to then having done and thought the things they did and thought for the sake of God and the neighbour, when they come into their interiors are wise. Those who have not, who are those who thought only about self and the world in all things, are, afterwards comparatively insane, and desire nothing else but evils, and think falsities.

5690 The first external life serves the purpose of harmonizing internals with externals, for, in the other life, they act in unison, nor is anyone allowed to feign in appearance what he does not will.

5691 The majority, also, are let into their interiors and into their externals alternately, and by this means the conjunction and the separation take place.

THE CUNNING AND DECEITFUL IN THE OTHER LIFE THEIR HELLS

5692 The cunning and deceitful dwell, for the most part, in the western quarter, and, there, partly upon high mountains,

and partly in the plain, according to the phantasies arising from their self-love. Those who practised cunning and deceit in secret are invisible to others, because they think in themselves, and so remove the interiors from the body, thus from the observation of others. There were such, in great number, upon the mountains in the western quarter, in various places. They were also invisible to me, but still they were discovered. They are discovered, when, as to their ideas, they are let into the body, or the external sensual, and then they are able to speak courteously and do whatsoever they wish even if it be falsity and evil itself, to confirm it so that it may appear like truth and good. Such are against the Divine, and make nothing of those things which are of the Church. In themselves they are sensual, they are also serpents, but more poisonous than others, and vipers such, too, in the light of heaven, they appear. All and every single one of them are congregated in their places and in their heights there, according to the nature of their deceit and cunning, but their lot is, that they become more stupid than any others, because their interiors are filled with hidden and thus profound counsels and deceits. Wherefore, also, the most cunning and the most deceitful are near the north in that quarter, where the most stupid are. Such are their hells.

WHAT, AND OF WHAT SORT, VASTATIONS, THERE, ARE

5693 All those who led an evil life in the world, are vastated as to truths, and at length to such a degree that nothing remains except evil and its falsity, and thus the vastated one gravitates to hell. This continues, uninterruptedly, from the first moment when such a one comes into the other life and thus variously, according to everyone's evil and the nature thence acquired. It lasts sometimes for years, even as many as fifty¹, some more quickly, some more slowly and, meanwhile, they perform a use by being the means of temptations with the good, and by being with men. They have communication with the hells, and influx takes place thence. Some, indeed, are called forth from the hells. When they are called forth, it happens by permission, and for various reasons but, still, they fall back of their own accord.

5694 Those, however, who are to be raised up into heaven, are continuously vastated as to evils and falsities, so that at length they are in their own goods and the truths thereof. They cannot be raised up into heaven before for their evils and

¹ This was written in 1757, the year of the Last Judgment,—see n 5699, below. Since that event, the period of vastation never exceeds twenty years (A. R. 866) —Tr

falsities weigh them down. And they are also vastated as to the gross externals which are corporeal, and the grosser worldly things, which are merely bodily pleasures, and thus are reformed. They then become as it were light, so that they can be elevated into heaven; it cannot take place before. This, too, lasts for one to fifty¹ years. Meanwhile, they also undergo various temptations, which promote the separation of their external evils; for, then, the will of resisting evils is interiorly borne in, and, as far as this is received, so far heaven is within, and this drives away hell, which dwells in the externals.

5695 All vastations take place through the separation of evils from the good, and through the separation of goods from the evil, for every evil in man has its communication. It takes place in very many ways. I could recount the ways, but it would be prolix beyond measure. Arranging in order takes place by the gathering together of evil or good spirits, and their separation and dispersion, and when these are being dispersed, or separated, the spirit is of his own good or of his own evil, and has communication with his like.

THE LAST JUDGMENT

5696 At length were exposed all those from the Christian world who were, indeed, in light as regards spiritual things, but not in any charity as regards voluntary, so that they have understanding but not will. Such ones are accepted in the beginning, and are delighted with knowledges, not for the sake of other uses, but only on account of the delight. With these, too, in the other life, such delight is increased, and also the understanding, which is kept in light, and thus in a pleasant state, but the Voluntary is then rendered torpid, nor does it appear. Such ones in the other life appear on mountains, here and there, and some of them on the lofty mountains partly within the middle portion, and partly in the western side. There they conjoin and consociate themselves together, and this widely by means of thoughts, by which, there, presence takes place, and they believe that, so circumstanced, they can never be disturbed. They have no faith in the Divine, saye intellectually when things go smoothly with them and they have happiness, afterwards, when these pass away, they recede. Such ones, also, do not care how things are with a neighbour; they see him, but render him no assistance. They cause themselves to appear as innocents, or angels. They take up various principles from the Intellectual, as to why they do not do it [2 c

¹ See note on previous page

the truth] as, for example · that they do not wish to reject evil from themselves and so to infect others, just as the Divine does besides other reasonings by which they excuse their disinclination. They likewise league themselves with the evil everywhere, and defend them, believing that they themselves are the stronger. In a word, because their Voluntary is of such a kind, they tolerate and countenance evils anywhere and everywhere, although they see [that they are evils]. Such are they who interpose themselves between the Lord and the evil in the other life, yea, between the Lord and man, and entirely deaden all effect. They as it were block up the way, so that the Divine operation is not able to make its way into the lower places. They desire to have rule over such ones [viz, the evil], when, nevertheless, they themselves are inwardly evil, and in self-love.

5697 There were such ones on a mountain in the middle region, such ones, also, were on a somewhat high mountain in the western quarter towards the north, and everywhere round about, on the slopes of the mountains all round. Those on the high mountain did not appear. They were able to make themselves invisible. They also conjoined themselves with all the others round about, and they all believed that they were in heaven, because, as has been said, they were in intellectual light without heavenly heat. Hence, they are the most dangerous of all, because they keep themselves out of sight and act with the evil. Against the good they venture nothing, until they see that they are beginning to fall away. Then they approach them, and these possess more power and render more and than the evil, because they are also allied with the simple-good.

5698 When it was ascertained that these were of such a character, they were cast down from the mountains, also from the mountain that was in the midst, and from the high mountain that was in the western quarter towards the north, and afterwards all who were on the slopes of the mountains round about, with whom they were leagued and this until the myriads who were on the high mountain were hurled down beneath their mountain. The mountain opened itself and swallowed them up, and they fell down, or were thrust down, deeply, and were let into great darknesses. There flowed darknesses which laid hold of them. The darknesses are falsities, which to them are in place of light. The rest, also, were cast down into the hells, according to the quality of their will.

5699 After those evil ones were cast down round about, those who openly endeavoured to perpetrate evils under their auspices, or through conjunction with them, had no more power of resisting these were then, consequently, cast down

into various hells. Some were in plains; some in mountains. This happened 30th March, 1757.

THOSE WHO WERE CALLED LEARNED AND WERE BELIEVED BECAUSE THEY COULD CONFIRM THEIR OWN DOGMA, WHATEVER IT MIGHT BE, IN THE OTHER LIFE

5700 There are many who can confirm anything whatever, and so dexterously that it appears, at the time, entirely as if they were true, and by this means also pass in the world as learned, and as more rational than others. When, nevertheless, they have almost nothing of the understanding of truth, but this is dark and closed with them. This was proved by many. One was Rosenadler, who was able to confirm anything whatever so skilfully that scarcely any could surpass it, and, when he had confirmed it, he himself believed it to be true. He was believed by others to be possessed of an interior understanding beyond other men, and that his great faculty of confirmation was from that source. He was sent to a place where there was interior thought, and then he became blind, so as to be able to see nothing, and it happened so, as often as he was let into thinking interiorly. He said, therefore, as he believed in the world, that he could make out whatever he chose, to be true, but it was shown him that this was a fallacy, and that he was not even able to see that which is true in itself. One of the Suen kind was exhibited, who was able to make herself more beautiful than others. She appeared so beautiful that all who looked upon her from the Natmal, declared that she was the most beautiful of women. She was likewise able to adorn herself with becoming and magnificent clothes. But when this deceptive external was taken away, she appeared in a diabolical form.

5701 Others, also, are similar. A certain one could likewise convey himself into others so cleverly, and dispose his dexterity into such a form, that he was able to penetrate to the soul's interiors. With this skill, moreover, were mingled such things as belonged to erudition and inward cleverness from memory. They also supposed him to have an understanding of such a kind, but it was ascertained that he had not any from an interior ground, not even in any single matter (Gustav Benzelstjerna).

5702. Many others, also, have been esteemed as learned in the world, and some as more learned than the rest of mankind, because they knew how to speak from the memory as if from the rational, when yet nothing was from themselves but from others.

Their interiors were fast shut, and in them there was obscurity and gloom, in place of light (Lars Benzelstjerna and Eric Benzellus)

5703 Of a like character are those who have by many means confirmed their own doctrinals which were nevertheless falsities

until they appeared to them as true, according to the extent and kind of the confirmation These, howsoever it may be declared to them that the truth is true, do not apprehend it in themselves but outside themselves, thus, in natural or external light, not in internal It is ascertained that such have not an Intellectual with them, this is obscure and closed But the simple good, who have not confirmed themselves, have the interior open, and not only apprehend more readily than those learned ones, but, also, when they hear the truth, believe principally from good

5704 Of such a character are those, especially, who have confirmed themselves about faith alone, and have not lived the life of faith because they have believed that the life counts for nothing, but that salvation is by faith alone and not by any goods of life

5705 Investigation was made as to whether such ones are able to be raised into heavenly light, and it was proved that they are not able, because [their Intellectual] is closed and cannot be opened There were present, at the time, certain Englishmen, who, because they have interior light (*lux*), were elevated

In general, the case is thus That sensual lumen appears like spiritual lumen to the uninstructed, so long as it is not known whether it is from the memory or from the understanding, and, besides, sensual lumen is more brilliant than interior lumen, because it is in the world Especially are those in sensual lumen who are evil, they are far more crafty than others wherefore, they were called by the Ancients, serpents, for they are better able to reason than others

5708¹ I remarked to spirits, respecting the light arising from confirmation, that, when a thing has been confirmed, it appears luminous This was made manifest by experiences but I said that they must remove confirming things, and contemplate the principle itself which is confirmed, and examine whether they are able to see anything of light, namely, whether the principle is true or not true, because, whatever exists or comes to the mind from another, even though most false, is yet able to receive light through confirmation When they were brought back to the principle itself, they saw nothing at all,

¹ Nos 5706 and 5707 are missed out in the Latin It is simply a lapse in the numbering —TP

they were in darknesses, so that they did not see anything. It was then granted me to say that they would be able to see, if they could admit light from heaven into it, but light from heaven enters through good, thus through the will wherefore, if they were in good, then light (*lux*) would be in the principle itself, so that they would see it clearly, for heaven does not enter by any other way than by way of good or of love, thus through the will, consequently, that if they have lived the life of good, they would then see light in the principle itself, but otherwise, nothing but darkness. Hence, they would then see confirmatory things in the Word, and would likewise see confirmatory things in their memory, those only which confirm would be called forth, and thus there would be light there too. It was shown, further, that even though it were truth itself which by confirmation had received light, yet if there was not good of life, the truth itself would in like manner be in darkness, also. Wherefore, they were told that, even if they knew all things which were in the universal heaven, and yet were not in the good of life, they would still not have heavenly light, but an inferior light which is merely natural, which is such, that if there were evil of life, it would still perish.

5709 Afterwards, I spoke about the foundations of truth, that they are two, one from the Word, the other from nature or from the truths of nature, and that the foundation from the Word is for the universal heaven, thus for those who are in the light (*lux*) of heaven, but the foundation from nature, for those who are natural and in natural light (*lumen*), thus for those who have confirmed themselves from the letter of the Word in things not true, yea, in falsities, so as to be convinced of them. For these are no longer able to be convinced from the Word. But, still, they [*i.e.*, these two foundations of truth] agree the one with the other, which is proved by a contemplation of certain things in the Word. Since sciences have shut up the understanding, therefore, sciences may also open it, and it is opened so far as men are in good. And it was also proved that all things of heaven constantly have their foundation in the laws of the order of nature, in the world and in man, so that the foundation remains permanently fixed, just as are the body and the things which are of the body and its sensation, compared with the interior things which are of the will and understanding, but, still, because falsities have shut up the Intellectual, and all ideas of thought are based upon natural things, therefore, also, such things must be as a foundation to the former, with those whose ideas are false.

5710 The Word, also, was spoken of, namely, that it is the foundation itself, but only for those who live well and acknowledge

the Word as holy and Divine, but, with those who are in doubt respecting it, either by reason of various things in the sense of the letter, and the style, and such things as they think to be trifling, and for other reasons that for them, the Word, such as it is in the internal sense, or in its interiors, must be laid open even by natural truths, by means of which conflicting ideas are thrown off, etc. How the foundation from the Word accords with the foundation from the truths of nature, was shown by two examples — as, for instance, he who has confirmed himself against the Divine because he sees the good in a mean condition and in poverty, but the evil honoured and rich, and that such things are obtained by craft, in such a case the natural truth is also founded on the Word, because being promoted to honours and riches in the world are not real gains, or real blessings, both for the reason that they seduce and lead away from heaven, and that they are temporary and thus nothing to eternity, therefore, comparatively, they have no *Essence* in themselves when yet what the Lord grants is that which is eternal, and through means which lead thither, and riches and honours are not such means. The second is, that, [there are those] who think that there is no life after death and that man dies like the beasts, also think that there is no more of intelligence in man than in beasts, save that man is able to speak that beasts think as much as men, and draw conclusions from various things, and in many respects are more skilful and more intelligent than men, and very many other things. But science teaches that with man there is given an internal and an external, and that the internal can be elevated to God, and consequently think about God, and about those things which belong to heaven, which are innumerable, also, that it is able to be affected by Divine things, and so be conjoined with the Divine, which is Eternal, and that which can be conjoined with the Divine is also unable to die. This scientific conjoins itself with the Word — that, namely, there is a life after death, that man has an internal and an external, that the internal can be elevated to God, can perceive those things which belong to heaven, and can be thus led by the Divine according to the laws of order in the heavens, which are the truths disclosed in the Word. So in all other matters. In brief, nothing can be founded upon scientifics except it be previously founded upon the Word. This must be first the other is only a confirmation from man's scientifics.

THE LAST JUDGMENT, AND TOWNS IN THE OTHER LIFE

5711 My interior sight was opened, and I looked into a

street of Stockholm, the large new street¹, and then saw many people walking about there. I was afterwards led through into that street, and there were angels with me who said that in the surrounding houses in that street not any one was alive, but all were dead—that is, spiritually—so that they shuddered, and were unwilling to go farther. When those in the houses there are dead, no windows appear in the houses, but holes, within which all is dark, but when they are living, windows appear and men at them. I was next led through to the little new street² it was said that some few, there, were living. After this, I was conducted back towards³, at the market-place. There, scarcely anyone was living³, that, there, some were. Likewise at the other side of the bridge, where³. In the market-place there were not any who were living, except in one house at the corner³, none, moreover, in the large houses there. Next, [I was conducted] to the long street out of the market-place,³ the chemist's shop⁴, also, no one was alive, but I did not look far within. Nor was there anything living from the market-place towards the sea and so on. They said that, nevertheless, all the houses were full, but those who are not alive do not appear to the angels, but that when spirits, especially evil ones, walk about in the streets there, windows appear, and the men there in the light, for the evil see in their own light, and also see those who are in a like light. Bergenstjerna was there, in the street, the large new street¹, also others, who said that they [the inhabitants] appear before their eyes, though not at that time.

5712 Afterwards, I was led through the London which is referred to above⁷, and was there conducted along the back part by the meaner [thoroughfares], almost as far as the Exchange⁵, and it was said that neither were those there living, nor, also, those at the other part. In Cheapside, some were, and also at the part by the temple⁶. I was not led any farther. Hence it was plain that few at that part, there, were living.

5713 It was said, moreover, that, at the east side of London in the other life, is a little city where upright and good men dwell, but the vile appear, to those who are in the town, towards the west, also, that it is not allowed those who are in the town to enter into that city. They are prevented by watchmen, and, besides, they cannot endure the sphere of their life. As soon as they come thither, they are seized with agony, and retire: thus are those protected. They are at the east there,

¹ Swedish, *stora nygatan* was undecipherable.—Tr.

² Swedish, *lilla nygatan*

³ The MS. at the gaps

⁴ Swedish, *Apotheket*

⁵ Swedish, *Börse*

⁶ Probably St. Paul's Cathedral,—unless, indeed, the locality called "The Temple" be meant.—Tr.

⁷ Nos. 5012–14, 5016, 5092, and 5360, in the previous volume.—Tr.

because the east is the good of love and of charity. It was perceived, moreover, that, as long as the large town is preserved, there is there such a city at the east, but that there is not such a city in Stockholm. I was also conducted through that little London-city, and some there spoke with us.

5714 It was said, moreover, that, outside every city whatever are out-and-out robbers, in great number, fields full of them, and that nobody dares go outside a city, for then he falls into the hands of the robbers and incurs many perils as to life. Wherefore, all remain in the cities, nor do they go out. I was also conducted outside a city, and there was a crew of robbers, who knew instantly what I was, and how they could attack and destroy me. For such things are then studied so that, as soon as they see any, they perceive their lives and attack them. Those robbers do not dare to enter into the cities. If they enter, they are not admitted into any house, but remain in the streets, and when they make an appearance they are ordered to go out, which also they do, for, when they stay in the streets they have not any power, because, in the cities, law always reigns, and hence there is security, as in the cities of the world. But [it was said] that if they are admitted in a house, they destroy those who are there. Not one of them, however, is admitted into any house, unless the house is such that those who are there are no longer able to remain in it, for as soon as they enter and see the men in a house, they know instantly of what character they are, and connect themselves with their dispositions, and, as soon as they are connected, they have communication with them. This is also the ease when they are outside the cities. They [*i.e.*, the dwellers] are thus infested until that house is rifled.

5715. It was said, moreover, that, when a city is such that there are no longer any good there, it is then destroyed, and that this is then last judgment. It was also said that such cities are destroyed in a very short time, and that the dwellers in them are scattered abroad, and everyone driven away to his own place.

5716 The reason there are such cities [as in the world], and similar houses, is owing to men in the world who dwell in cities and houses there, and because such ones are in them in the other life as in the world, and in like houses, also, because the correspondence is close and material, according to the ideas of the thoughts of men in the world. But now, in this last time of the Church, another arrangement takes place, and another correspondence thus, through correspondences not so direct and close, but more remote.

5718 The part of the city of London to the west was also destroyed

5719 It was said of those in the houses [in] the cities, who were not good, that they pay no attention whatever to heavenly things, but turn themselves from them, and that they do nothing else but talk to each other about worldly and bodily matters, and eat and drink, and listen to the things which happen round about, as with such people in the world that, in a word, the delights of the world and the body are their life, and not at all the delights of heaven. They formerly attended churches, but, now, there no longer appear churches for them *

5721¹ * It was moreover stated respecting those in Stockholm, that they care for nothing except to hear what happens in the city and outside the city, as, for example, who was with me, whether a thing is still so and so, but nothing at all about doctrinals, [even] what they are. They allied themselves with those who were merely natural and material, although they knew that they were devils. They do this, walking about in the streets and markets, and ridicule all things, thus, there is nothing of the Church and of heaven with them. They are almost all of such a disposition that they want to lead and rule others: this is fixed in them. I saw the vastation of a part of Stockholm. The left side of the new street² was entirely destroyed, so that there was no longer a single house, but only a waste, also a part in Sodermalm, at the farther side there, right up to the houses nearer to mine, and everyone was cast forth according to his nature.

AFTER DEATH MAN BECOMES AS HE HAS LIVED, ALSO, HE IS
IN HUMAN FORM

5720 That a man is his own good and his own truth, was shown from the obedience and unanimous agreement of the body with his spiritual world, or with his will and understanding. This appears to the life, so that when the man wills the body acts, and when the man thinks, he also speaks, with all the organs: the face also speaks too to such a degree that the very will appears as it were in the body, so that, when the hand does anything, it is as if the will is in the hand, when the mouth speaks, that it is not the thought but the mouth with its organs, and so on with the rest: thus, that the man's will is everywhere in the body, and not as it were enthroned in one

¹ No 5721 is placed after no 5719, in compliance with the instructions conveyed by the Author's *asterisks*, which are reproduced —Tr

² Swedish, *nygatan*,—see n 5711, above

place, although its beginning is in the brain. Hence is plain what the body is, that it is only the Voluntary and Intellectual in a form. Why not [also] the spirit? which is the man after death. This is more than a man, or [more than] will and understanding; for a spirit is nothing else in a form, which form also is the human, because the whole heaven, and the whole Divine, is from such a form and in such a form, and since such has been man's form in the world, still more must it be when he becomes a spirit. Hence it is that a spirit appears altogether according to his love, thus according to his will, or according to his interiors. It is plain, from this, that a man's life determines the quality of his spirit, and that he is such as his life is, thus as his will and understanding. for the whole of man's life refers itself to those two, and proceeds from those two.

THE DRAGONISTS

5722 There was a certain one who was only a material or sensual man, who was yet an archbishop (Eric Benzelius). In the life of the body, he cared nothing at all for the Word, and very little for the doctrine of the Church, but only for worldly things, languages and researches relating to his country. He possessed the Word, but it served him only for preaching, and nothing at all for life or doctrine. He even despised it, and did not believe anything as another, to whom he confided that it was so, stated. He believed a thing to be so, whether it was in favour of doctrine, or against the doctrine of the Church. He loved himself above all things, and esteemed justice and equity as of no moment, save so far as they served for reputation. In a word, he was utterly corporeal, or sensual in the extreme. I saw him in the light of heaven. he was in a horrible form, no longer human. From his authority in the world, and from his manner of speech thence acquired, also from feigned affection, he was able to win others to himself.

[5722] Those who believe the Word, but only as to the letter, constitute the head of the dragon. They do not care for doctrine, and love themselves and the world above all things. Those to whom the Word serves as a means of honour, are the head of the dragon, those, however, constitute his tail, to whom the Word serves only for preaching, but not at all for life. When these think regarding it they despise it. Those, also, who devise plots and schemes in the world, constitute his life, or poison.

5723 I saw a great number of robber-priests who adhered to him [i.e., the dragon], cast out of heaven. who, being exploited,

were totally opposed to the truths of faith, save for the sake of externals in the world. To them the gate into heaven was closed, for they did all things on account of self and the world, and nothing on account of the Divine. All these never think about the Lord's Divine when they think of the Lord, but only about the human, [namely] that it was entirely like another man's, and nothing more, some that it was yet meaner. The bulk of these were of the number of those who are in faith alone, wherefore, they are also, from doctrine, of such a character that they care nothing about life, but only faith, and all these are cast into the lakes of those who are at the southern side, towards the east. Those who were there before, are cast in still farther.

5724 These are of the dragon, but those who are from the Catholic religion are the beast¹ of the sea and of the earth, which are mentioned in the Apocalypse.

THE MOGUL ALSO THE LAST JUDGMENT

5729² The Mongols are at the southern side beyond the Christian region. They are haughty, and desire to be distinguished above all others. They are also hostile to Christians. I saw that they were likewise cast down into hells. There were many mountains there, on which they dwell, and they were cast down. The part sank. Those from some of them were cast down into the hells, those on others, to certain places in the desert. They are haughty on account of being rich. There is a diamond mine with them, also, gold with them. All those underwent such judgment who think only about Mohammed and little about God, as all there do who are in the love of self.

HOW SOME ARE INSTRUCTED IN THE OTHER LIFE

5730 There also occur instructions of boys and girls, and also of the simple, in the following manner. Where those are assembled who are of the celestial kingdom, who are such that they see truths and thence know them, but are not able to give expression to them, these, when they hear those who are of the spiritual kingdom talking to each other, say, when they utter truths, that it is so, and applaud, but, when they utter things not true, they say that it is thus, and should be said thus. Where, also, they are city-dwellers, and can be instructed by means of

¹ See S S 25

² There are no nos 5725-5729 in the original —Tr

civic things, they say that they can speak better if they will, if they reflect, and so forth. Hence they think that what they speak, and what they are about to say, is true, and then resume and say it differently. If it is then true, they [*etc* the celestials] say that it is so, and applaud. They are kept in a regard for the speaker; and, moreover, he is silent. He himself, too, is thence instructed, for those things which he hears are insinuated into his sight, and thus he knows things he previously did not. The former are just as much perfected by the spiritual, as the spiritual by the celestial, for, if the latter do not hear truths, and thus see them, they are dull, for they cannot think

THE VASTATION OF THOSE WHO ARE NOT IN ANY CHARITY
THE LAST JUDGMENT

5731 I was at length let into a heavy state, which was one of charity grossly natural, with which earthly delights mingled themselves. It commenced from a certain one who infused profanation. He was such that he perceived doctrinals better than others, and clearly perceived those things which were stated about truths, but, on the other hand, he was such that he held in hatred all who did not pay him homage as some one superior to other people. In the world he persecuted these, so far as they did not address him obsequiously. Such was his will, and, because he was such, he could also inspire profanation in others, and when he did this, he likewise so artfully simulated friendship that they did not perceive [his real purpose] from which infusion, many were miserably tormented. ([He was] the Provincial Governor of Ostrogothia, who was the King's Secretary.) But this was turned, with me, into such an external, mixed with delight, and at the same time with some good in such as most at this day in the world would be able to be in. This was done in order that it might be known of what quality is the Christian world at this day, and of what quality their charity, consequently, what kind of heaven they have. And I was kept in this state for two days, so that it might be known who were able to be in it, and those who were in it were separated.

[5731]¹/₂ Then, in the meanwhile, those who were in faith alone, or who were in the doctrine which they call the doctrine of faith who reject charity as of saving efficacy, or [deny] that heaven is in it but only in faith alone, these then rose up, more than others, against genuine doctrine, without any one provoking them, and were gathered together, and at length took counsel to call forth all, as many as they could, from every quarter except the eastern. They were not able to

He was afterwards cast into the gulf where the profane are, far away in the south-western quarter.

come there, because those there were protected by the Lord, and thus right up to the Mohamimedans at the western side, and to the Mohammedans at the southern quarter, besides also, in the northern quarter, those who were upon the mountains and in the plains there. They sent out as many as fifty from themselves, to a hundred places in all directions roundabout, in order that they might call forth those [there] present, and employ them as subjects, and those who remained were distributed by tens. These powerfully aided them, and sustained them in that rebellion, with the purpose of altogether destroying heavenly doctrine, because heaven was stated to be in charity, and not in faith apart from charity, thus in man's life, which makes the man, and not in knowledge and understanding apart from life. On account of this, they promoted such rebellion, with the fixed purpose of destroying doctrine itself, although it was previously shown them that this comes from heaven and from the Lord as also they acknowledged, for the intellectual can be enlightened with every person whatsoever, and thus what is true be acknowledged. But, since they were without any charity, or without good of life, therefore, they constantly acted as impious enemies against heaven and against the Lord. They also said that they know that it is from the Lord, and that they likewise know that all are left in peace, of whatever religion they may be, if only they acknowledge the Divine, and, in the Christian Church, the Lord's Divine, and do not do evil to others who do not do evil to them. But it was in vain, for they were remitted into their interiors, which were such that they were without any conscience, as also was proved indeed, they did not know what conscience is. Such, then, were those who were in faith alone. Wherefore, all those, amounting to many myriads, an immense number, who were not in any charity, were discovered and hurled completely down from many mountains and plains, and were cast into hells.

5732 Yea, they were of such a character that they conjoined themselves with monks who have also been such, especially those who have believed that they are Christ, and that they have all power and Christ none, and who have performed holy things in externals because they personated Christ, and in internals were such that they were in murderous hatred against all those who did not adore them as Christ, consequently as God, to whom belongs all power in the heavens. With these, also, the former ones conjoined themselves and acted in unison.

5733 At length, when the great bulk were cast down, those leaders who were of faith alone were reached. wherefore, certain of them became black like devils, from within and also without, so that they could no longer be recognized as men, but

wholly as the blackest devils, and so were cast into hells, everyone, nevertheless, according to his own evil of life

5734 This I am able to assert that he who does not acknowledge the Divine, and, in the Church, the Lord's Divine, and does not live a life of faith, which is a life of charity according to doctrine, cannot be otherwise than cast into hell, for he divests himself of everything human. Man is such as his life, from head even to heel. He who is black as to life, is black altogether. Let them think howsoever they will, and let them persuade themselves against it in what manner they please, yet, nevertheless, it is eternal ventry. Yet, let them know that men of every religion may be saved, even those who are in the doctrine of faith alone, provided only they live the life of faith, which is that of charity, and thus do not appropriate inwardly in themselves such things as are diabolical. The external signifies nothing, because, if this is separated, then it is their internal which constitutes the life, not the external without the internal. It has been commanded me to openly declare this to them.

5735 It was also searched out, by turning them to their loves, that they did not act on account of any zeal for doctrine, but from the delight of evil-doing. Likewise, that, since they commanded others in life, they were now also such that they were able to lead to evil-doing others who were like themselves.

5736 These are they who are called "he-goats" by the Lord. of whom it is said that they did not exercise any charity, and that, therefore, they would go into eternal fire, for they are in the dragon, and constitute some part of it. They were in their mountains for a while and there led an external life, for they were detained in that but, when their thoughts penetrated roundabout, and infested all, so that they did not know what doing good was, then their externals were taken away and it was shown of what quality they were.

THE LAST JUDGMENT OF THE RESIDUE OF THE CATHOLIC COMMUNION

5737 Above the head were many from the Christian world, who showed me that they were in greater light, and also in greater heat than others and, inasmuch as there was there, and fell down thence, before my face, a flaming evil light, it was perceived, that perhaps it was not well with them, and that the light was false and the heat unclean. It was then discovered whence their heat and light was.

5738 The heat was borne in by those who were in the western quarter, by monks who believed themselves to be Christ, and

wanted to be worshipped as gods on the ground that they possessed heaven and thus had power over the souls of men, and on that account behaved themselves in external form like saints, so that they might induce the simple to believe that they were in a manner gods. But when they were at length explored, they were inwardly profane, for every single one who was not willing to acknowledge them as gods they held in deadly hatred, and with such vindictiveness, that, in the last degree of their ferocity, they wished to kill them. Thus, they were inwardly devils. In order to seduce all others wherever they could, they devised arts so that they could let in heats, and this in divers ways and from various places, both good and evil. And this they effected by means of transfers, which can take place in the other life, for such things can be transferred to others. They wished, by this means, to induce a faith that they were gods.

5739 Those who infused the light, were also in the western quarter there, from two places upon mountains upon a double one towards the north, on another towards the south. Those who were on the double mountain at the north, were also of the Catholic communion, and were similarly expert in the art of transferring the light from the place where the light was, also from the genuine truths of faith, which they had among them which was permitted, but such ones were in the persuasion that there was a Divine, but that all those things were from nature. Respecting that matter, they infused a deadly persuasion, which it was granted me to perceive, and they wished, by this means, to induce the faith that they were gods, and that they were able to give heaven to anyone they pleased. They thereby seduced many simple-minded ones who, being nevertheless good, were preserved, for they had a powerful persuasive faculty. Their intention was, as they were also forced to proclaim, that, when they had induced that faith, they would afterwards rule over the souls of all, and over heaven, because heaven is conferred by them. Hence it came to pass that that mountain opened itself in the midst, and swallowed them all, and those there were despatched into the deepest darkness, which was now and then changed into infernal fire. Also, the mountain was immediately opened above, and from it, too, all of such a character were cast into the same gulf, and this even to many hundred thousands. The like happened with the other mountain, which was towards the south, more in the western quarter.

MEN DO NOT KNOW WHAT REGENERATION IS

5740 Many were explored, even those who in the world were more learned than others, as to whether they knew what

regeneration is, since that is the essential of salvation, for the Lord says, that he who is not born anew cannot enter into truths, and elsewhere it is said, those who are born of God. But all said that it is Baptism, because it is said by water and the Spirit, and that they do not know any other regeneration. But I marvelled that they did not know what regeneration is, when, nevertheless, writers and preachers so often state that the old man must be slain in order that the new may exist and concupiscences in like manner, that man may have new life and the like, which involve regeneration. Hence, also, I believed that they understood what regeneration is, but, inasmuch as they did not understand what regeneration is, they therefore invented justification, about which they say similar things, but with all kinds of differences, for example that evils are not imputed to him who is justified thus, that he lives sinlessly, though he live in evils like any other man. The reason they did not know, is, because they insisted that man is regenerated by the truths of faith, consequently by faith alone, and not by the life of faith, which is charity, and, since they did not wish to know what the life of faith, which is charity, is, and did not make it a means of salvation, since, also, they did not know what spiritual love and affection are, nor, therefore, what it is to be led by the Lord, therefore, they were in such ignorance about the very essential of salvation, and for this reason devised justification, and cherished such an opinion about it, as, that, when a man is justified evils are not imputed. From this the quality of the Church is manifest. What regeneration is may be seen in the Heavenly Doctrine¹

IT IS NOT KNOWN WHAT REGENERATION IS

5741 Many of the learned theologians were explored, in the other life, as to whether they knew what regeneration is, but no one of them knew. Most of them said, To be born anew through water and the Spirit, by which they understood baptism. Some called it justification and I was exceedingly surprised that the more learned in the world did not understand this matter, which, nevertheless, is such an essential of the Church that no one can enter into heaven except he be born anew, according to the Lord's words in John, chapter iii. I was exceedingly astonished that they were unaware of this, when, nevertheless, the majority know from the Word how to describe regeneration, so that it appears that they know it thoroughly. as, for example, that the

¹ See the chapter on "Regeneration" in *The New Jerusalem and its Heavenly Doctrine*, n 173-186.—Tr

old man with his concupiscences must be slain, and the new must arise and that in the new life he will walk before God in white garments, and will flee evils, and other like things; by which he who knows what regeneration is, if he is able to look no farther than to the words, believes that they must know what regeneration is but they did not then say these things It was asked whence it happens that they do not know what regeneration is and it was ascertained that they do not know what charity towards the neighbour is, or, consequently, what the good of life is and,asmuch as they believe the good of life, or charity, not to be an essential of salvation, but only faith alone, even though a man were destitute of good of life, and that through faith alone, from mere mercy, heaven is given to those for whom the Lord intercedes. asmuch as this is perpetually in their minds, therefore, they can yet in no wise know what regeneration is

THE LAST JUDGMENT AND THE DESTRUCTION OF THE OLD HEAVEN AND EARTH

5742 The vastation previously described lasted for many days, and at length there appeared as it were a hand stretched out by the Lord over the heavens, and then began that battle between Michael and the Dragon which is described in the Apocalypse¹ On the western side, towards the north, there appeared as it were a combat, [reaching] from the elevation thence, towards the heavens which were above the middle

which were very numerous, and where were vast numbers of angels not known to me before They could be counted by myriads In that entrance, were dragonists; and they spoke with those [in these old heavens], and all then turned to them and listened to what they said The heavenly doctrine, especially concerning the Lord, was then impugned by the Dragonists, and then everyone who heard was reduced to the state of his thought about the Lord, in which he was in the world and it was then manifested, that most of them rejected the Lord's Divinity, saying that they did not wish to know anything about a visible God, but about the invisible It was said to them that the Lord is also the invisible God, for He is one with the Father, and is in the sun [of heaven], and has been invisible in the world since His ascension from the sepulchre, and many more things from the Word But they were all unwilling [to accept] this Moreover, inquiry was made as to whether they placed anything of salvation in the life of faith, but they said, Nothing, only in faith thus, in thinking alone,

¹ Chapter vii

and nothing in willing and doing, that is, living. In a word, they were turned to all the quarters, and then quality searched out. And it was also said to them that they were dragonist spirits who urged these things, and to whom they give assent, and that the Lord teaches otherwise, but all in vain. This proceeded through all the heavens which had been gathered together since the Lord's advent, and all in them who were of such a quality as has been stated, were, after a tremendous battle, sentenced to be cast down, but, still, they insisted that they would remain there, because they have been there so long.

5743 Wherefore, the Lord was seen to descend out of the Sun, as it were in a bright cloud, to the heights, and gave judgment that all of such a character should be cast down. And when He withdrew into the Sun, they were also driven out, and thus for a great length of time, successively, according to their connection with heaven, and, as to the larger part, they were thrust down into the western quarter, where the number was so great that it could not be reduced to computation except by taking hundreds of thousands as one. But [I am unable] to describe all and every one of the incidents of the battle, which was a temptation, and, indeed, the most grievous of all temptations, continuing almost to despan. The Lord held them in truth, but the devil in falsity; consequently, they were as if in internal collision, by which, also, it could be evident of what kind the Lord's temptations were in the world, when He admitted the hells to Himself, and of what kind the last, of the Cross, respecting which it can only be said that they were unspeakable, nor could they be comprehended, or imagined, by any man. It was said that the Lord sustained them from earliest youth right up to the end of His life, and that He thus subdued the hells, and reduced the heavens and all things [in them] into order, also, that He, at the same time, glorified His Human, without which things, no mortal could be saved.

5744 The whole western quarter was full of such ones as had been cast down from the heavens on every side, and the earth there opened itself, and they were enveloped in a cloud so that they could not rise up any more. They were all such as did indeed acknowledge a God, and live morally well, but only thought of the Lord as of an ordinary man like themselves, nor did they do good on account of God and because it is enjoined in the Word, but for the sake of self and the world; neither did they abstain from thinking and willing evil but only from doing evil, for fear of the law, of their life, of reputation, of honour and gain; who, in a word, whatever they did, did it for the sake of self.

5745 In the beginning, in [the "old"] heaven, all were picked out who had lived well, consequently, in the acknowledg-

ment of the Lord, and were in a good life for His sake and that of the Divine Commandments, but, because these were few and the heavens immense, therefore many others were admitted, and, at length, all who have lived morally well. Happiness, also, was given them, and all things in abundance, so that nothing was lacking, and, at length, they began to admit others on the ground of mere piety, if only they simulated devotions, and likewise such as in externals only appeared upright and devout, though in internals they were most wicked. Angels, also, were sent, to them by the Lord, who exhibited such things to them, but in vain. Wherefore, in proportion as the multitude of such a kind increased, so then interiors were at first opened, and they yielded themselves to them, but all the good were taken out thence and concealed in different places. These, afterwards, composed the new heaven.

5746 Thus perished the old heaven and the old earth, and all those were cast into hell who did not live the life of faith, which is charity. These are also called the *he-goats*, who were on the left hand, none of whom bestowed anything from internal charity, but only on account of what is external. These things lasted from the 31st of March to the 11th of April, when it was the feast of Easter, 1757.

5747 Those are all called Michael, who fought for the Lord's Divinity, and [for the truth] that He and the Father were one, and thus that God is one, and who fought on behalf of the life which is called the life of faith, or charity. For those who do not acknowledge the Lord's Divinity, all, in heart, make nothing of spiritual things, or those which belong to heaven. They talk about God, but do not care for Him, they go over to any opinion whatever of some evil [spirit], principally, at the first temptation. Those who were Michael were chiefly from the ancient heavens, who all remained steadfast, also of those who were among them from the gentiles, and from infants everywhere, at that time grown up.

5748 The western quarter, from the northern angle as far as to the fore-part of the southern [portion], was filled with those who were cast down, some, also, were elsewhere. The diagonalists, however, proceeded out of a line from the southern [part] of which we have before spoken into the rear of the western [part], as far as towards the north, in a curved line resembling a tail, but in the darkness there beneath that region.

5749 In a word, the heavens which were collected from the Christian world after the Advent of the Lord, successively declined, as is customary on earth. At first, those in them procured heaven in themselves and worshipped the Lord, and thus also had heaven without themselves, thus, it was in its

proper order But, successively, the heaven in them began to be overshadowed and at length to be dispersed, and then they wanted to have the heaven which they knew, outside themselves, and they called this heaven, and then there was no longer any internal It was also permitted them to have heaven outside themselves, and this consisted in amazing magnificence which was indescribable, in palaces, in colonnades, in galleries, in embellishments, in paradises, also in dignities and the like, and also in grandeur from multitudes of servants, thus, in dignity alone, and in external self-worship for the sake of these things At length, when they were not able to have such things from the Lord, because they regarded themselves and not the Lord, from Whom those things were, they provided them for themselves, through phantasies and arts unknown in the world which are innumerable Thus they went on incessantly, not that those who were of the first resurrection were such, but those who [came] afterwards, for as these came into heaven, the Lord, of Divine Providence, removed the former ones, or secreted them there, so that they should not be seen wherefore, when they placed all things in nothing else than external splendours and pleasures, then, at last, this judgment came which has been spoken of

5750 Meanwhile, purifications were occurring continually for those who in the world led an evil life, in adulteries and thefts thus wicked atheists were not admitted, but were cast into hell The purification from such ones went on continuously, but yet the case is as with the blood in the body although that is continually purified, still, it tends, notwithstanding, to the death of the whole body

Hence there is now a new heaven

THE ABYSS

5751 ((((((The abyss¹ into which the dragon was at length cast, which is treated of in the Apocalypse¹, is completely and directly under the genitals There appears there a great and spacious cavern, black and gloomy Thither was cast the dragon himself (Bishop Benzelius), and many who adhered to him, who, as they arrived at the depth, were shut up in the midst Thither, also, were cast those who were able to feign innocence, who, in the world, were with infants, and learned to play and act with them, and, yet, lived a wicked life and were prostitutes so that they might serve those who were there In a word, it is an immense gulf It is the receptacle of the dregs of urine not, however, of the ordure for the

¹ Chapter xxi.—there called “the bottomless pit”—Tr

reason that they all love falsities and mingle falsities with truths))))))

WHY THOSE IN THE CHRISTIAN WORLD HAVE NOT BELIEVED IN THE STATE OF RESURRECTION AFTER DEATH

5752 The reasons are, (1) because they thought sensually about the life of man, and that only the body lives, (2) because they thought about man's soul as of ether, or as of wind, or as of thought abstracted from an organic subject, (3) because they have a similar idea about a spirit, also about angels, since, from a doctrinal taken from the literal sense of the Word [they thought] that they would rise at the Last Judgment, when all things would perish, (4) because they did not understand what the internal man, consequently what man's spirit, is, also, because they remove from their ideas thereof everything appearing substantial, (5) because the majority, when any such thing presents itself, subject it to the thought as to whether it is, or is not, and then the sensual judges and concludes upon it, (6) because such things are put under the midst¹ of the intuition, when they are mentioned, (7) they who do not do this believe, as do all the simple, and all at the hour of death, and all when they do not think about it from the things mentioned

THE LAST JUDGMENT (*continued*)

5758² It has been shown how it befell those from the Christian world. The leaders, who endeavoured to destroy the kingdom of the Lord and heaven, were principally of those who were in faith alone. They were assembled with their prelates, and they decided that they would assail from every quarter those who acknowledged the truths of faith, or the Heavenly Doctrine. They despatched [emissaries] from all sides, 50 by 50, into a hundred places, and allied themselves with the diabolical crew, and part of them remained and communicated with those and rendered assistance. Thus it was begun, but, at length, all such, and those who were like them, were cast down and dispersed.

5759 After this, those were cast down who utterly despised learning and the sciences (amongst them, Eliezer), who were in great numbers. This, also, lasted a long time.

[5759]² Those were afterwards cast out who experienced delight in the sufferings of others, and who devised unheard of

¹ Consult nos 5678-5684 above —Tr

² The gap in the numbering occurs in the original —Tr

contrivances for torturing others, by inflicting pain on body and mind, and holding the thought continually upon the pain, and sending those who also infused desperation likewise, those who inflicted weariness of life and the continual desire of liberation from the pain, or whatever ill [it might be], which two [classes] inflict such suffering and torture as cannot be described. Such, also, were cast down in immense numbers, besides some like them, who took delight in the torture of others. All, likewise, were cast down who communicated with those who were beneath, inasmuch as [they were] outside their own territory. For these were in the disposition of ruling and leading others, but did not attend to their own affairs.

5760 I saw those who remained collected into one, and they appeared together as one man. Those who were outside [this man] were cast out. Those who appeared together as one man were those who were in charity.

5761 Afterwards, those were sent down, and not thus cast down, who were more in worldly things than in heavenly things, and in the world greatly regarded worldly things of various kinds, and consequently did not care for heavenly things, thus, with whom worldly and bodily things prevailed. For these are not able to be in the heights for they cared for nothing else than to look down upon and communicate with the lower [places]. All who looked down were sent down because they had care for earthly things. Those, however, who did not look down, remained. There were various kinds of such ones. And I heard them sending forth and casting down for a long time. Thus, they amounted to countless myriads. They were let down into the plain, or the lower [places], where their eyes and their minds were. And those who were evil, into hells. All these were those who were of the second resurrection¹

¹ i.e. "second death"—According to *A. E.* 899, "resurrection" and "death," in the present point of view, are interchangeable terms, and in the *Diary* they are frequently so used. See nos. 4891, 5203. In the place of the *second* sentence of the foot note to the latter no., the reader is requested to substitute the following—"The apparent lapse in the text, here, is, however, explained, when we know that, spiritually viewed, 'death' and 'resurrection' are synonymous. That they are so in their use in the Apocalypse, is plainly stated in *A. E.* 899, in the following terms: 'That natural death, which is the rejection of the unclean things of the body, and spiritual death, which is the removal of the unclean things of the spirit, signify resurrection, may also be evident from the things which follow in the Apocalypse, where the first death and the second death are treated of, which are also called the first resurrection and the second resurrection.'—When penning the foot note to n. 5203 in Vol. IV, the Translator was not aware of this teaching of *A. E.* 899. This evidence has also led the Translator to revise the opinions, detracting from the authoritativeness of the contents of the *Diary*, expressed on pp. xvi-xvii, xi-xii, and the *second paragraph* of p. xiii of his "Preface" to that Volume. On this matter, the reader is referred to the *Preface* to the present Volume.—Tr.

5762 In place of these, others who, meanwhile, had been separated from those who were upon the mountains, and hidden and protected, even up till this time were led forth by the Lord, and succeeded in the place of the former. These constitute the new heaven. They were all such as were in charity towards the neighbour and in faith therefrom, or, who were in good and had conscience from the Lord, and who, when there was anything evil, reflected, "This is contrary to truth and good, contrary to the Divine precepts, contrary to God", and those of them who were from the Christian world, worshipped the Lord. This continued from the beginning of the year 1757. and the elevation of the good for constituting the new heaven, took place at the end of the month of April, and in the month of May.

5763 The¹ greater part, to the number of many millions came down because they looked down, and were joined with others who were without which went on for a long time

whereby they joined themselves with devils, received protection from them, entered into alliance with them as with their own, were incited with lust to govern around them, and did evil to all those who they saw were without protection. All these did not belong to the mountain, they only went there and stayed among those who were there before, who had been well-conducted and who were now taken away by the Lord and hidden in many places, so that they should not be seduced. Yea, in some places, those who came up have driven away all those who were there before, and put themselves in their places. Those who come up thus are of the second resurrection. They are also taken down and away, and the others are put in their places, and all those who died in childhood and who were brought up in the other life are also put in their places. These there form the new heaven and the new earth.

5764 Afterwards, those also were let down who were pietists. They were on the summit of a rock in its midst invisible to the rest. They lived a life of piety, but not one of charity. There were two kinds of these, one which was in falsities,⁴

¹ The original of this no. is in Swedish, and as it does not appear in the Latin edition, we subjoin it here from the Appendix to *Swedenborg's Diemmar*, edited by G. E. Klemming. It is as follows —

"5763 Storsta dehlen til monga millioner, som lenge continuerades, kommo ned for det de sågo ned, oeh sammanfogades med de som andre woio, oeh ytom woio. Hwarigenom de sammanfogade sig med dießu, tog försvar af dem, contraheade som med sine egne, fick lusta styra omkring sig, oeh giora illa alle dem som de sågo wara utan försvar, alle de horde intet til bergen utan begifwit sig oeh tagit sitt hemwist der ibland dem som förr varit der, som varit beskedelige, hwilke at de intet skulle förlojas nu woro borttagne af Herren oeh gromde på amonge ställen — Ja på några ställen, hafwa de som opkommit drifwit bort alla dem som förr varit der, oeh satt sig i ställe — de som således opkommit, aro af den andre resurrectione, hwilke oek blifwit nedkorde oeh bortbragte oeh de andre i stället, som oek alla de som blifwit döde som barn oeh opföstrade i andelshwet kommit i ställe, de der giora novum cælum et novam terram."

5767¹ ascribing all things to immediate mercy, also merit to themselves, besides many other [falsities], so that they had no inclination to know doctrinals and imbue the internal man with them, only they had been in a holy external, in prayings, in church-goings, in [pious] conversations. The second kind were such that they despised the neighbour in comparison with themselves, believing themselves alone worthy of heaven, and, in heart, condemning others who have not lived as they did. The latter and the former looked beneath themselves to those who were below, and wanted to govern all whom they saw there; thus their disposition was to rule, and it gave them the notion, that, because they were on high, they were angels. They brought on a heaviness in the interiors of the loins, at the right side. The pain from those who were in falsities terminated towards the urethra, that from those who were in the love of self, towards the anus. They said that they thought but little of the Lord, but not so of God, [or] the Father. They were also anxieties, wherefore, they ought to have been with each other, and not to inflict sadness upon the angels, who are joys.

THE DESTROYED BABYLON AND OLD HEAVEN.

5765 I saw and heard many myriads of spirits who were on the mountains and rocks cast down therefrom, and cast here into the deserts, there into the gulfs, and elsewhere into other hells, all of whom spoke with the mouth about God and heaven, but had the world in the heart and thus with spirits who were in Christianity! All these were cast down, and they looked about on the other mountains and on the other rocks,

[5765]¹ and entered into society with them, in order that they might protect themselves against infestors. Also, they did not have regard to the one God, the Lord, who would protect them, consequently, they desued to be secure and happy there from themselves and their own prudence, and not from the Divine. A proof that they were of such a character in the world. Especially were those cast down who looked down from the heights towards the lower [places], and in various modes and by various arts infested those whom they saw and at length all who looked down, for those who did not look down, were not anxious for anything save for their own homes, and trusted in the Lord, who Himself guarded them. These were preserved.

¹ Swedenborg's *asterisks* evidently mean that no 5767 is to follow immediately upon no 5764, a thing manifestly demanded by the sense. We have, therefore, placed it accordingly. For 5765 see after 5767.—Tr

[5765]¹ Moreover, those also [were cast down], who, by means of different arts learned in the other life, and in the other life well-known, by various devices made themselves a heaven, as it were not one that is felt with interior joy, but exterior, and that charms the external senses. Therefore, by means of various arts they made to themselves magnificent things, both as regards situation and the things which were there, and as regards apparel and other adornments, and as regards altars. They gathered to themselves all the sorcerers and contrivers who were able to present such things by means of arts, and thus also caused themselves to be instructed by them. All the upright and good they looked upon as simple, and wanted to obtain service from them, and inasmuch as they also desired to lead them astray these upright ones were all taken away by the Lord and led forth elsewhere and concealed until this time. I could never have supposed that the number of such ones was so immense there were many myriads.

[5765]¹ Also, what I was amazed at, they were likewise in lofty mountain places, where they were only seen as a mist, and most of them believed that heaven was there, and also boasted that they were in heaven, and called themselves angels of heaven, although there was nothing Divine with them; and these also believed that God rules only universally, and that they [rule] all particulars and every one of them: they were thus destitute of faith as regards Divine Providence, and made themselves almost gods. They did not regard the Lord any otherwise than as an ordinary man, nor did they think about His Divine. Hence most of them were consociated, in disposition, with the-hells.

5766 I saw that the faces of many were directed towards one who was not of such a character, but who thought not of the world but of heaven, and not of himself but of the Divine, and especially of the Lord, and who believed that he possessed nothing of power from himself, but only from the Lord. When they saw him, they, to the number of as many as thousands of thousands, were so enraged, that they all banded themselves together to torment him in many ways. Thus they exposed what their disposition was opposed to the Divine and to the Lord. All those who were upon certain mountains to the number, as has been said, of many thousands were noticed.

[5766]¹ Those who were there, appeared in a glistening city, as if they were in heaven, but it was ascertained that they were such as above described, and that interiorly they were hypocrites to wit, that they could talk of heaven, of God, of the truths of faith, but that still they did nothing good, save to themselves, that is, for their own sake. Some of them were shown to be

hypocrites interiorly, some exteriorly, it was likewise shown that the interiors which are of the mind, into which the Divine inflows, and which are open with angels, with these were fast shut, and the exteriors open towards the world. hence, they cared for nothing but such [viz worldly] things

[5766]¹ These vilely, indeed most vilely, ill-treated him who was in such faith and charity, even to the point of cruelty, but, still, he was borne away from their ferocity by the Lord. All those from the two mountains which were at the right, within the sphere of Christendom, where was the Word, were then explored, and were cast down. Thus those mountains were emptied of such ones. There were, moreover, round about, others, especially at the left, who appeared as it were very high above the head. These were examined, and were found to be interiorly hypocrites, and they in like manner were cast down. These, also, were most implacable enemies against those who did good from the heart, although the latter did them no harm, nor said any harm to them. Of such a character are all those who, although they know and speak truths, still do not practise truths.

5768¹ At the back was an extensive plain. There, somewhat raised up, were those who made a profession of piety with the mouth, and spoke about God with the mouth, and prayed that He would be merciful, and by this means, also, accustomed their thoughts [to such things], and likewise attended the Holy Supper frequently and habitually, and nevertheless, possessed nothing of the kind in heart. They lived an altogether worldly and evil life. They thought nothing interiorly about God, as they spoke. These were those who were exceedingly enraged against and wished in every way to destroy him [who was in faith and charity] of whom, above² These, too, were all cast into the marshes beyond the plain. A part, also, were cast forwards into caverns.

5769 I likewise saw at one place, in the mountains and rocks, where the good were also mingled with the evil, how they were separated. The good were in the midst and consociated together. When inspected by my eye, they appeared as one man. All who were outside him, were such as could not be received within the society of the good, and they were rejected.

THE SPEECH OF SPIRITS AND ANGELS

5770 I have frequently observed, that, when spirits spoke with me, it was done in my mother tongue, or in other languages with

¹ For no 5767 see after 5764 —Tr.

² Nos 5766-[5766]³.—Tr.

which I was familiar at the time. They did not know that they spoke otherwise than they speak with each other. This is because their speech falls, with me, into my language, and is thus presented in words, when yet they themselves, at the time, are thinking from their own speech. It is also because they do not then reflect upon anything else than what belongs to me, and because they do not know any different. But when they turn themselves from me, they speak to each other in their own speech, upon which they do not reflect, inasmuch as it is natural and inrooted, for every man comes into it when he becomes a spirit. How much more prompt it is than human speech, has been declared several times before.

5771 It must be known, however, that some speak from ideas more fully, others less fully, and this according to their thoughts on the matter about which they are speaking.

5772 They are not able to utter a single word of a natural language which is with man, much less the names of persons which are in the Word, but still they utter them in their own speech, which is of the thing, or of the thought about the person. The ideas about it, collected together, make up a word, but how this takes place cannot be described. It is the idea of that person which is expressed.

5773 All their speech flows from the thing itself and the affection of the thing, which is expressed sonorously, as sonorously as in the world, and since there is a similar speech with all, therefore, that speech comes from the inmost of every man whatever, and is produced according to the idea of the thing, still it is the affection which speaks, or it is the affection, varied, formed or separated, which is the speech, and all affection is from the interior life. But still the evil are not able to speak of the things of heaven from internal affection, and express them in words, for the things of heaven are inscribed only on the life of angels.

REAL APPEARANCES IN THE OTHER LIFE, FROM COMPARISONS HEAVEN

5774 Real appearances in the other life are circumstanced, comparatively, (1) like life, which appears to be in man, when nevertheless it inflows, (2) like wisdom, intelligence, faith, love being from man, when nevertheless they inflow, (3) like man existing without a connection with the Lord through spirits and angels, (4) like the eye of the body seeing, in general, the body living, when yet it is the spirit in the body, so in very many other cases.

HEAVEN ANSWERS TO ONE MAN.

5775 It is certain to me, from many proofs, that the universal heaven in the Lord's sight is in the figure of a man, and that it is from this that angels are men, and that it is owing to the influx of the Divine into heaven, inasmuch as the Divine makes heaven consequently, angels are such from reception of the Divine and not in the least from their *proprium*. Likewise, that, therefore, the angels appear as men in the most beautiful form, for, as the general is circumstanced, so are the particulars therein. This is from the order of heaven; as is the case in the atmosphere that the greatest in it is as the least, and the least as the greatest. Hence it is that [we are able] to think, will and act in freedom for all and every one of the things there correspond, and the things which happen, happen according to the order and flow of heaven. It is the Divine Human which inflows into heaven and constitutes it. Before the Lord's advent, the Divine Human was that form of heaven which is the Lord from eternity, consequently, the Divine Itself, or Jehovah in heaven. Moreover, the inmost heaven forms the head, the second, the breast, and the first, the knees and feet, that there is, consequently, a correspondence of heaven with all and everyone of the things which are with man which has been much treated of may be manifest. Hence it is implanted with man, everywhere, because from the influx of heaven, to worship the Divine under the Human Form, save with those who have eradicated this inclination by self-intelligence. Hence also it is, that the angels who are in the interior heaven, and especially those in the inmost, or any as soon as they are raised into a higher sphere, are not able to think of the Divine otherwise than under the Human Form.

HEAVEN

5776 The reason why all have a worship similar to their worship in the world, is because that is inrooted in the interior life, and they are at first let into it and successively removed from it. It is so with all in the universal globe idolaters are let into then worship, those who [are] in good are borne to good, the evil to evil so also Christians into theirs. Likewise, Catholics to the worship of then saints and images, Jews, Mohammedans, Gentiles, into then worship and even to those [men] whom they have worshipped as gods.

BABYLON

5777 I heard some saying that it is their intention to collect and gather to themselves all the riches of the world. This

takes place through the multiplication of monasteries, and through the cunning in gaining ascendancy over men's souls, and by promises that they should be admitted into heaven, in order that, in this way, after they have scraped together all wealth, they would necessarily be acknowledged as masters, and that others must be their slaves, also that they were absolutely unable to acquire a home for themselves in any other way in a word, to subject the whole globe to themselves. Hence is manifest what the love of self is. This is plainly manifest from the fact, that, although they have their cellars filled up with riches from top to bottom, and although they have annual revenues, even to many thousands of gold [pieces], yet they continually seek for more, and even from the poor without compassion for orphans or widows.

THE SPITE OF EVIL SPIRITS ALSO INFLUX HEAVEN AND HELL

5778 The evil spirits who are with man seek by many methods how they may seduce him, and it has been given me to know from experience how this matter is circumstanced. Those who are near by, inflow variously with man, according to their situation in relation to his body. Those who are at the occiput, both those above and those beneath, chiefly inflow into the thought, and indeed into his interior thought, but those at the sides, or temples, both in front and above, inflow into the thought likewise, but into the sensual and external of it. It must also be known, that, when spirits speak to each other about a matter delightful to the man, or which favours his loves, the man is joyful, glad, and in a state of delight, likewise, that when they speak of such things as are adverse to his loves, he is in undelightfulness and sadness hence comes melancholy. For instance, when they are with the avaricious and those who are fearful for the future, and speak to each other about the loss of wealth and of such things as relate to its loss, and about the state in the future, the man becomes anxious. These appeared about the stomach in the abdominal region. Anxiety is from this source. So with all other matters. With those who think much against the neighbour, from deceit and cunning, there are genii at the occiput, who, also, in an instant pervert all their thoughts of doing good to the neighbour and of God, especially of the Lord. With me, all these were observed, for I knew that I did not think from myself but from others, and, when wickedly, that it was from evil spirits, who, also, were then instantly detected. At one time, they devised this artifice while

associated with me they spoke about various things, and noted those which affected my mind and in what manner they did so, also what carried me away into indignation, what into this or that affection, or desire, and I observed that they could discover some, but not others. It was allowed me to speak with them as often as I wished, and to refute them and drive them away. When they were driven away, the thought was changed. It was permitted me to notice, that, when spirits and genn spoke to each other in their own tongue, I heard nothing of what they said, but only when they spoke with me, but that I perceived the influx only through an affection in myself, and thought therefrom. Those spirits and genn, however, operate in this manner only into the external man, but the Lord and heaven into the internal. I also observed, that heaven inflows into the internal in a similar way, and that as the angels speak to each other, so the man is affected. Angels do not speak anything else than those things which are of wisdom, faith and love, and of happiness therefrom. These internally affect the man who is in them. It is hence manifest, that, so far as the external man acts as one with the internal, so far the man can be led by the Lord, for through the internal, the infesting things and evils which are introduced by evil spirits are dispersed. removed as hell is by heaven. It is otherwise if the external and internal man are not conjoined. I also observed that it is inevitable that the internal man should be closed with those who are in evil or in the delight of evil, because nothing of joy and of delight can be received out of heaven, for there is not any reception. In fact, so far as the angels operate, so far is such a one sensible of sadness and distress, for [angels] operate such things as are contrary to the loves of self and of the world. Hence it was also evident to me how the Lord reduces the external man to subordination to the internal, so that they act as one, and that this takes place through the whole life of man. Consequently, how the regeneration of man occurs, and that it happens in countless ways. It was also observed, that, so far as man acts from proprium, that is, without the living faith that all good is from the Lord, what is from the Lord is not able to flow in, nor anything be arranged into order in the external man. Proprium is that which is contrary to the Divine. It appears also as black, not receptible of anything out of heaven.

THE SITUATION OF THOSE WHO ARE IN THE LOWER EARTH AND IN THE HEAVENS

57779 Situation there, as regards the form, is incomprehensible and great. In heaven itself, which is in the lofty parts, the form is

entirely heavenly, most perfect in the inmost heaven, and perfect, likewise, in the rest, but all the angelic societies there are arranged according to the form of heaven, and although they appear separate, yet nevertheless they are arranged according to the form, but no one there is able to compass that form. Of what nature it is may be somewhat comprehended from the form of the fibres in the human body, where such forms exist as surpass all understanding as, for example, in the brain, where all things are arranged in serieses and bunches, and although those appear like a glutinous something and a snowy mass, still all things flow according to order, and put themselves forth into the nerves in such a manner that not the least thing is lacking, in order that everything of the will may flow distinctly into acts in the body. This may be seen in the cerebrum, the cerebellum, the medulla oblongata and the spinal marrow, in which organs are the cortical substances from which the fibres flow forth, for therein are the beginnings of all things in the body.

5780 Moreover, it may be seen from the serieses of the fibres in the body, how the case is in the ultimate heaven, in that there are in that heaven incomprehensible fascicles, as, for example, those which are about the heart, those which are in the lower part where all things marvellously unite together, where one fibre inflows into another and also entwines itself with others in a wonderful manner, flowing in and flowing out and mingling itself with others and into others again even into the ganglia, where they commingle themselves in a different way, and thence flow forth to the performance of their functions. How these things take place, nobody is able to comprehend, they are arranged according to the heavenly form. [Similarly circumstanced are] the cardiac plexus, the hepatic and other plexuses, also the individual plexuses in every single internal organ.

5781 Neither can it be comprehended how the case is in the lower earth. There, also, are good spirits and evil, too, but as it were in layers, for the reason that the evil there may be ruled by the good. These are circumstanced as is the case in the bodily system. fibres from the cerebrum are adjoined to fibres from the cerebellum, which are consociated together wherever they go. This is because of the fact that man's voluntaries are ruled from the involuntaries, for good with man always rules evil. Such is the form there, wherefore, it is incomprehensible. It cannot be described in any other way, for the whole heaven corresponds with all and every one of the things that are with man.

5782 That which the eye sees in the nervous structures, is so little in comparison with those things in their interiors which man does not see, as scarcely to amount to anything.

5783 There is a communication of all things in heaven, just as there is a communication into all things there, for, when the will acts, then a communication takes place with all and single the things in it in inmosts through willing, in extremes through doing, in which actions there is almost nothing in the whole body which is not a participator, and in some way co-operates

APPEARANCE IN THE HEAVENS

5784 Heaven was seen, also palaces there, and it was said by some that [they had been] to the place seen that they ascended thither because into heaven, but that they did not see any one there, and very few houses, and those not magnificent. The reason was that they were in externals, and [when] the interiors are not open, then those there cannot be seen, and, also, because those who are in interiors see more magnificent things than those who are not so much in interiors for all things increase in perfection, and are presented to view, according to the interiors exterior objects do not then appear in that beauty in which they are with those who are in interiors. Magnificent promenades were seen there, shining lampstands, and lamps in exquisite order

SCIENTIFICS AVAIL NOTHING, IF THE RATIONAL HAS NOT BEEN CULTIVATED THEREBY

5785 There was a certain one (Leeuwenhoek)¹ more celebrated in experimental researches than any man in Europe. He said, in the other life, that he lived a wretched life, because he had only performed experiments there [i.e. on earth], and that with much labour, but cultivated nothing rational by them means. He said, that, in the beginning, he believed that he should be accepted in preference to all others, but that he is still stupid. Angels spoke to each other about this matter, saying, that if man only cultivates the rational in any kind of way, he would still be able in the other life to be amongst such ones as possess some charm of social intercourse, since, in the other life, the rational is what speaks, but not the rational as regards the scientific faculty, for then, the memory is closed. They said also that if he is in good and in the affection of truth, his rational is then perfected.

¹ Antony von Leeuwenhoek — He "was a celebrated Dutch microscopist and maker of microscopes, born at Delft in 1632, died in 1723" (*Documents Concerning Swedenborg*, Vol. II, p. 1256) — Tr.

THOSE WHO ARE CAST DOWN OUT OF THE HEAVENS BABYLON
THE FORMER HEAVEN

5786 The casting down out of the heavens lasted a long while, and those cast down reached to myriads. All those were cast down who were in the love of self. They were explored by being turned to lower places, because they then wanted to lead all whom they saw, for this takes place in the other life in another way than in the world, for thoughts are connected there, and one leads another, by means of thoughts, in a wonderful manner. They are able to deprive him of his thoughts and to introduce their own, and thus to place themselves in him, and in this way to drive him whithersoever they will. They are likewise able to introduce various things, and compel him to think such things and to will such things as are altogether foreign to him. All those who are in the love of self, want nothing else than to mount to the higher places, and look down into those within reach, and thus infest them. These never submit themselves to the Lord; they believe that they do all things from themselves and not at all from the Divine. When they look upon anyone who worships the Lord, they become as it were mad, and endeavour to destroy him more assiduously than any others. They cannot bear his sphere. All such ones, on being turned towards me, became such; and held in hatred all things which have been written about the Lord.

[5786]² At length, those also were cast down who did not acknowledge the Lord as God, but only the Father. Then sphere was felt with me. All these, also, who are from the Christian world, do not worship any God, neither do they care for the life, only for reputation. They do not know what it is to be led by the Divine, for they have not any idea about God the Father. These, too, were cast down.

[5786]³ They sometimes stand and operate into each other. Some know, from art, many ways in which they may thus injure others, cast them into the marshes beyond the boundary, bringing them into darkness, and through phantasies lead them into ways and streets and many other places, in order that [the victim] may lose his way, so that he may finally come to some cavern, or to the infernals, and how to do many more things thus. I saw that some in this way deprived another of life, so that he lay as it were like one dead. They also inflict pains, anxieties, fears, and thus rule over others, wherefore, they go upon mountains and rocks, in order that they may see the lower places far and wide, and thus infest. Most of the cities, there, are on the slopes of a mountain or rock. Those who are congre-

gated in society, go forth thence and act thus. These are their pleasures. In fact, to rule and hurt others is their inmost joy, for those who are in the love of self do not love the neighbour, but hold him in hatred. This appears manifestly in the other life, because there they act according to their interiors. Some who are of such a character speak with the evil below, and they know how to bind the minds of these to themselves so that they cannot be released. Hence there were consociations of such ones with the hells, wherefore, they were cast down. There were such ones in the cities, and they were bound by the evil, but such are easily known afterwards, for the evil have them bound to them, which fact betrays itself to others * * 1

5789¹ * * It must be known that all spirits with whom the love of self is unrooted, believe that heaven stands on high. They do not know that it is in the interior, and that the internal is the high, wherefore, they mount upon the rocks higher and higher and believe that thus they are in heaven, and the more so since they are then in the delight of self-love, for thence they are able to look round on all sides, and, by means of the thoughts, to flow into and rule over whomsoever they see below. The scope of their sight is very wide, even to the surrounding mountains to a great distance. They speak with those there, and send forth subjects² to them, through whom they are conjoined and form alliances, they also conjoin themselves [with them] that they may thus prove more powerful. When this is done, they then begin unitedly to lord it over all who are roundabout, and to subject them to themselves, some also they attack openly, and they effect this through punishments and various methods well-known in the other life. I saw some such societies in the highest places, where I, also, supposed the angels of heaven to be, and they ruled all roundabout, and all who were below themselves, whom they see there clearly. The extension of the sight is circumstanced there as in the world, in the respect that the higher the standpoint, the wider it is. There was one who knew better than others how to arrange those societies according to order, so that one could do scarcely anything. He arranged them thus, so that scarcely anyone within [view] was able to do anything from himself, but only from them. Then arrangement was into a form opposite to the form of heaven. Hence all things which were below were disturbed, but they were restored by the Lord. All such ones, however, were cast down, even from the highest [places], I wondered at

¹ The *asterisks* clearly indicate that no 5789 is to be read consecutively with the conclusion of [5786]. It is, therefore, placed accordingly.—Tr

² For information respecting "subject spirits" see no 4269 above, and many other places.—Tr

this at first, because I supposed that those there were angels, when, yet, they were such ones. The love of self is of such a nature that those who are in it, seem to themselves to be on high, when they are in [the enjoyment of] their phantasy

[5789]¹ I saw some so high up that you would have said [they reached] to the stars of heaven, when, nevertheless, as to the body they are not there. It must be known that everyone in the other life, no matter where he appears, is yet in that place where his ruling love is, and that they who are on the heights, are, notwithstanding, in the lowest places, as has been frequently seen by me, for they were in hell in a moment, although appearing on high. This has been proved to me, when I have wished to know, since they infested me, whence they were. It is hence manifest that a place is prepared for everyone who comes into the other life. All these were cast down. They were first examined by being turned to the lower places, then, from their ingained disposition, they wanted to inflow into others, to lead them, to rule over them, and to do them injury. They were cast down, to the number of many myriads, and this for a long while.

5790 All these are of such a quality, that they take away the government of the Lord from every one whom they assail, for they arrogate it to themselves, and rise up even to the point that they believe that they are gods, and that the Divine is not anything, but that the Lord rules universally and they in details, thus, that they are deities, and that this is heaven. They say that ruling is heaven, because this is the very delight of their life. They therefore never submit to the Lord, nor receive anything of obedience. They wish to do all things from proprium.

[5790]¹ Those who are not such keep quiet in their own houses. They are content with their own possessions, and perform the duties enjoined upon them. These are the ones who enjoy heavenly gladness, because it is in themselves and not outside them. I spoke with some who were such, and said that if they wished to rule others, and over subject-spirits, by their eyes, it would be as if one fibre in the body wished to arrogate to itself all things of the will, and not to obey the will save from itself, and that if many fibres did thus, all action would stand still utterly, would not receive the influx of the will, but would separate itself and utterly destroy lower things. Inasmuch as these [observations] fell into the ideas of the spirits, they acknowledged that it was so, but still they did not desist, for the love is what actuates every one there, and it is vain to try to change it, for a man, or spirit, is from it, and is nothing else than his love.

[5790]¹ The majority of such ones are hypocrites. As long

as they are able to rule, they acknowledge the Divine, but as soon as they are deprived of dominion, they deny it. They carry this [denial] in the heart the acknowledgment they carry only in the mouth. It is well known that there are such also in the world, especially among the Catholic community. They adore the Lord with the mouth, and affect sanctity to such a degree that merely at the presence of the host when it is borne round, and when they exhibit that symbol from the altar, they compel all to fall upon their knees and to be in the holiest worship of Him, when, nevertheless, in their heart, they deny Him, even saying that the Lord has no power, because it has all been given to themselves thus, that the Lord rules by virtue of them. It was shown, also, that a certain one was taken up out of hell, and power was there given him over many, and it was said that he would enjoy that power if he acknowledged the Lord and then he acknowledged with such great fervour as scarcely any one could exceed, but, as soon as he was deprived of dominion, he denied Him. Of such a character are all those who adore the Divine for the sake of dominion.

5791 Hence it came to pass that they allied themselves principally with hypocrites, because they are able to simulate angels of light in the external form, which also they themselves confessed, [namely], that these were those to whom they bound themselves, and although they knew that they were such, still they loved them and consociated themselves with them. When, also, these were examined, they were hypocrites, for he who desires to rule is nothing else he is not able to acknowledge the Divine in heart.

[5791]² The majority who are of such a character go up into mountains and rocks; and, when they come there, they seek nothing else than to be able to gain pre-eminence over others, thus they decline to be in any employment, saying that they do not know [how to do] anything else, and that they were of such a nature. When inquiry is made as to what sort they are, they were such as performed no other functions than solely to rule over others, and that they are good-for-nothings and idle, but wish to be honoured by others, and when they do not obtain this, they betake themselves outside the society, and look down and domineer over all whom they see. They also do evil to them, because they love no one but themselves. Such are to be found for the most part in Germany, Sweden, Denmark, and elsewhere, but there are few in England, because there they give attention to their domestic affairs and business concerns.

[5791]³ Such ones are cast down, to the number of myriads. This occurs by the following means, namely, that the Lord

separates the good from them, consequently, takes away their communication with the good, separated from whom they appear such as they are. Previously, they are not known, and, when they are shown as they are, it is seen that they are good-for-nothings, caring for naught but doing evil, wherefore they are cast down. Such ones never care anything for wisdom. They speak as if they understood all things, but they do not possess an intelligent idea about any matter. They suppose themselves to be wiser than all others.

[5791]¹ Great part of these were such as rushed off to every place where they found delight, and so went from one place to another, forsaking all home duties. Thus, also, they bore away from others the delight of their life, as do societies of friendship, and drew it to themselves, whence, others, who had delight from uses and in their duties, were reduced to a wretched state.

[5791]² And they did this, because, in the world, they did not tie themselves down to any calling, save for the sake of honour and of gain, and thus of pleasure, and did nothing on account of use. The greatest part of them are such as seek posts in courts and kingdoms. Such ones, because they are good-for-nothings, in the other life rush off wherever there is said to be enjoyment. All these are cast down, in order that they may be reduced to a state of undelight and wretchedness, but, still, in such wise that they may at length perceive somewhat of delight in performing uses. When, also, these come to others, they enter their homes and stay there, although those who dwell there object; hence, the rightful owners go forth out of the house, partly of themselves, partly are turned out by those interlopers.

5792 I saw these and others, not cast down, but sinking down, and the hill, or mountain, parting asunder in the midst, also, I saw these cast down thus into the depth. They ascend the mountains in various places and by various arts, and also summon and receive magicians and the most deceitful, who defend them and whom they post around them. The greater part of such ones do not ascend by ways outside, but inside, for they are cities within cities. Communication occurs through opened ways when [all] constitute one society. The open way is a descent through a path, which I also traversed, and their ascent is by ladders from one city to another, which is not quite like it. Most of those of such a character ascended by ladders from the lower places to the higher; hence so great a multitude. I also descended by ladders from a town into a town. When they are at the top, then they do evil to all who are roundabout, and when they are found out, they descend and conceal themselves in caverns and [other] places, which they approach by

winding about, for thus they escape detection I saw such ones when they descended and entered into their own cavern, which, also, they barricaded round about in various ways. they also [secured themselves] by means of wicked sentinels

[5792]¹/₂ Some were of those who even attended Churches and the Holy Supper, but only by reason of habit contracted from infancy hence, from a certain pleasure, and thus on account of external sanctity, of which sanctity it was said that it does not promote any other use than to prevent the man being forgetful of the things which he learned from infancy, and thus to prevent him becoming worse, but does not in any respect cause him to become better and be reformed when, nevertheless, man ought to be perfected and to become better daily, for, in this way, the sanctity becomes holy, for thus the good which he does contains in itself such things as he imbibes, which were not with him before

[5792]¹/₃ Most of these employed phantasies for constructing for themselves an imitation of heaven, as regards buildings and magnificent surroundings They knew also how to inspire through such evil spirits as they took and placed roundabout, also, by means of magical [arts] themselves, and through the spirits with whom they communicated They made nothing of communicating with infernals, and many similar things

[5792]¹/₄ It was ascertained that almost all these took delight in ruling and in making gain, and none of them in use, so that they had no pleasure at all from use, but the whole of it from dominion and gain also, that they regarded only those things from which they had joy and happiness, so that they were corporeal and natural, not spiritual For they who are delighted in a good use, and in honour and gain only as means to use, are in a spiritual delight which delight infinitely surpasses [natural] These things were told them, but they did not understand, not even what the delight of use is, except use were honour, dominion, and thence the licence of doing whatever they wish, consequently, the evils which are many of those two loves There were some who desired gain and wealth for the sake of honour and dignity, or rather that they might be promoted, or that they might be honoured, there were some who desired honours on account of gain, there were some who did so for the sake of display, in the matters of houses, gardens, clothes, retainers, banquetings and the like these things they accounted as use, but still not on account of the use of employment for their country, the Church, or the fellow-citizen, consequently, not for the sake of the neighbour, but for the sake of self Such spirits are roundabout everyone in this globe of earths, because almost all who come into the other life are of such a character, wherefore,

these were all removed, and in their place succeeded those who were reserved by the Lord, who experienced delight in uses, of whom is the New Jerusalem. *What kind, in general, those were who were in the former heaven, see page 270¹*

THE SPEECH OF SPIRITS

5787² The speech of spirits is according to the nature of a matter, likewise the words and the sound, for the nature of every reality is inscribed on man, as, for example, the nature of the ether on the eye, and the nature of the air on the ear, and so forth. Wherefore, [men], likewise, speak according to it, for man was created to the image of all things of the world. Hence, the nature of a thing, and of the sound agreeing with it, is also in certain words of language in the world all conjunctions and notions, and analyses, which inhere in languages, are therefrom. Hence it is, that, in the other life, everyone who pleases is able to speak with any. Vowels, also, are according to the nature of a matter, as, *a, e, i, o, u*, as is manifest from the celestial angels. *u* involves all things, and so forth. That men in the world do not speak according to the nature of the thing, but by various and different languages, is because man is not born into the nature of reality, but into ignorance of all things, and learns to speak, which cannot take place according to the nature of a thing. He thinks, also, exteriorly, in the sensual, which is perverted. In a word, men see otherwise than as the things themselves are, and believe them [*i.e.*, their impressions of things] to be realities, but the things themselves they either do not see, or, if they see them, they believe them to be phantasies, or not to be as they are.

[5787]¹ That the angels in the heavens speak according to the nature of a matter in heaven, but those who are in externals according to the nature of the matter in the world, and that yet they are understood, is because there is correspondence, but the latter speech is, on that account, material.

WHAT IT IS TO LIVE AS A CHRISTIAN THAT IT IS NOT DIFFICULT
IN THE HEAVENLY DOCTRINE, AS IT WAS IN BABYLON DESTROYED

5793 Two things are requisite (1) to believe in the Lord, that is, to believe that all good and truth is from Him, (2) to

¹ This is the page in Swedenborg's MS. In the present English edition, the passage indicated is on pp 295-6 of Volume IV, no. 5070 —Tr

² For 5786 see before no. 5789, p. 45 —Tr

live an

which alsonest life, consequently, to shun outward evils,
5794, are contrary to the civil laws

may gr(A Christian lives as anyone else in external form: he and dw rich, but not by craft and trickery, he may eat find ink well, but not place his very life in those things, and divers delight in superfluities and also in drunkenness, that is, conor appetite, he may be well, and even, according to his hition, handsomely, housed, he may associate with others, ke other men, amuse himself in their society, discuss the affairs of the world and the various things in domestic matters in a word, without any difference in externals, to such an extent that no difference is apparent. Neither is it necessary that he should appear devout, so as [to go about] as it were with a sorrowful countenance, and with shaking head, and with sighing, but that he be cheerful and merry, nor [need he] give his goods to the poor, except so far as the affection of the neighbour prompts him

5795 He ought to be a moral man, and a good one, but, with him, the moral man, because he reflects that all good and truth is from the Lord, is a spiritual man) Not so, however, with those who do not believe in the Divine, but [regard] self and the world in all things, or with whom moral life is for the sake of self and the world: then moral life is natural, and not in the least spiritual

5796 With the truly Christian man whose faith and life is such a quality, the internal is altogether different. It is givestowards heaven. The Lord leads his will, or love, and affecten the affection of good, that is, the faculty of being understand made glad, by reason of good, he also leads his that, immer, so that he may be affected with truth, and so implanted rely he hears it, he is also gladdened, and it is it abides in his life, and, so far as he learns the truth, so far he who does noud, by its means, he is led by the Lord. For by the Lord. A now what good and truth are, cannot be led Lord inflows into this and through that which he knows. The affections and thoughts ings which he knows, and so leads his by truth for the sake of this is understood by being affected and loving truth and goth, and by good for the sake of good, he reflects therefrom thatfor the sake of life. It is not that would be from *proprium* e will now implant it in his life: this things which he learns, frut the Lord leads him, through those

5797 The reason he is affection or love

good in such a way as to freedom, is, because he is led to thus as to be led in it bye affected by truth and good, and from thinking and willingre Lord, and, then, he is led away
il Also, not to will evil, but good,

is freedom, and this freedom is from the Lord. These are averse from, and they shun, evils, wherefore, to think and to do them, is, with them, compulsion. But, with the evil, doing and thinking evils is freedom, and thinking and willing good is compulsion and to be of such a character, is to be a slave.

THE WAY WHICH LEADS TO HEAVEN IS THE SAME WAY, AS FAR AS THE CORNER-STONE, [AS THAT WHICH LEADS TO HELL]

5798 I conversed with angels respecting the fact that it is believed that it is difficult to tread the way to heaven, because so many things must be done and all lusts forsaken, besides many things more. Wherefore, as occurs in the spiritual world, the matter was shown by means of a road, which signifies truth which leads. A road appeared at the night, where both the good and the evil trode. It was the same road, but, when they reached to a certain distance, there was a great stone, in shadow, which the good saw but not the evil. From that stone, which is called the corner-stone, a road led to one side and another to the opposite. The evil went on the opposite side, which was behind and sloped downwards, but the good went the other way, which inclined upwards. The latter led to heaven, the former to hell. That stone signified the Lord and His Divine Human. The evil did not acknowledge it, the good did acknowledge. It appeared that the evil fell upon it, because the stone was in shadow. Hence was shown that the moral life which both evil and good lead is the same, but from a different source, the evil do it from an infernal source, the good from a spiritual source. The evil who travelled it, were those who led a moral life like the moral life of the good. About the corner-stone, see Matthew xxi 42, Mark xii 10, 11, Luke xx 17, 18. They who fell upon the stone said, that, when they fell, they lay as if dazed. When they got up, they said that they did goods as much as the others. They were permitted to enumerate some of these and that, therefore, they were equally entitled to enter heaven. But they were merely goods of civil life in external form, for the interiors, which were of the thought and of the love, were opened, and they were vile, and also defamatory about God, especially about the Lord. They angrily declared, also, that they were not able to do good of themselves, how, then, could they travel the way leading to heaven? But they were told that it was within their power, not to think evils about God and about the Lord, and thus to shun such things as are against the Word and

against doctrine, and against the doctrine of their faith, and when they shun evils of thought, then, from the Lord, good affection and consequent thought inflows, and thus they are brought into good by the Lord, and so far as they are in this, so far they come into the affection of truth

OF WHAT NATURE MAGIC AND PHANTASIES ARE

5799 I saw one known to me in the world *Frederic*,¹ at that time, *King of Sweden*. He drew to himself all whom he could and showed them favour, and this up to hundreds, all who were able to do for him what he desired, furnishing both gold and many other things which he possessed in the world and at heart preferred, especially procuring him women and any of the female sex whom he saw. The sorcerers who were with him knew how to make many gestures, by different expressions of the face, by the bowing of the body even down to the knees, and by numberless other devices which could not be detailed, by which means they procured themselves influx and communication with those who were above. They knew, also, how to direct themselves higher up to such ones as there was correspondence with.

5800 Besides this, the correspondences they possessed were with those who were above them, and through these they practised magic, so that magical practices are abuses of correspondences. They practise them also in another way, by means of a broad linen band over the head, and so forth.

5801 Others practise magic by means of written characters, by which they know how to direct themselves to their hells, and likewise to the good, whom they thus conjoined to themselves.

5802 There is magic with those who are roundabout,
 magic with those who are below,
 magic by means of words, and, the worst kinds, from
 the Word,
 phantasies by means of thoughts,
 phantasies by means of various affections
 in a word, there are innumerable kinds.

5803 Sorcerers who look downwards and abuse correspondences, appear to shine in the forehead, some for a considerable distance around the mouth, those who practise other magical arts have wands.

¹ This *Frederic* was husband of Queen *Ulrica Eleanora*, sister of the preceding King, *Charles XII*. It was Queen *Ulrica Eleanora* who ennobled *Swedenborg* and his brothers and brothers-in-law the year after she became Queen, and the year before that in which her husband was, by her request, admitted to the sovereignty conjointly with herself.—Tr

FAITH ALONE IS NOT POSSIBLE

5804 It was said by angels that faith alone is not possible. Spirits who were in the principle of faith alone were indignant, and rushed through every place where good spirits and angelic spirits were, and inquired whether it was not possible, and they rushed through as many as ten or fourteen such places, and it was everywhere answered that it was not possible. They perceived this from a spiritual idea out of heaven, and it was nowhere otherwise. At length, they took refuge in this, that, faith is not indeed possible without love, and thus they wished that faith alone should be the medium of salvation, and not love, because they were such from the world. They were, therefore, left to themselves, in order that they might reflect what is the essential medium of salvation, whether love or faith, also, whether this is faith alone.

THE WAY IN WHICH COUNTLESS SPIRITS, UNITED IN ONE, ARE REDUCED TO ORDER, COMPARED WITH CHAOS BABYLON.

5805 I saw several thousands of spirits united in one, so that spirits were seen throughout a large space, as far as the eye could reach. They were of those who were cast down from the mountains and rocks into the plain, and it was said to me, at that time, that all are thus united at first, and that it is afterwards infused into them from the Lord, whither each one must betake himself, also, that he becomes acquainted with this, like one who goes from home and returns home. When this takes place, and that is inspired into every one whatever, they separate from one another, every one to his own abode, and they are then in order, and dwell according to the laws of order.

[5805]¹ This was compared with chaos, because all things were similarly thrown in there, and afterwards all things were reduced into order, in which respect, it is comparable with the blood, which is first collected into the heart, and is thence distributed to all the viscera by means of their arteries. It is also comparable with the sinus of the liver, into which all things are similarly cast, and afterwards, through the ducts, into which they are carried, are reduced into order. The like happens everywhere in the body, and in like manner also in the thought, which comes forth immediately from the will. This is in such a state, but it is reduced into order in the understanding, and distributed.

WHAT PHANTASY IN HELL IS

5806 All things which appear in the hells are non-real, but they appear as it were real, because those there are themselves in phantasy, and not in thought from faith. This was shown to me in a night-vision. I saw something changed into a man, who infested me somewhat, and I wanted to be separated from him, and it was given me to observe that it was not real, but, still, I saw it most clearly and manifestly, and I was conscious of it, as it were, just as in wakefulness. I prayed to the Lord for help that I might be liberated. It was then said to me, out of heaven, that it was phantasy, and I still believed, but I was astonished, because it appeared as it were in day. A little while afterwards, I awoke and from this it was given me to know what the phantasy with those who are in hell is.

THE SEPARATION OF CHRISTIANS AND GENTILES THE LORD
HAS BETAKEN HIMSELF TO THE GENTILES THE LORD'S
DIVINE

5807 For a long time, I have suffered pain in the breast, by reason of an influx out of the Christian world. They inflowed, and infested the heart and lungs there, some the heart and some the lungs, and then, at the same time, the mind, in various ways. This lasted for many weeks, perhaps months, and I was reduced to extremity, so that I did not know, on account of the suffering of the heart and the mind, which way to turn. At length, it was brought to an end, and inquiry was also made from whom this was. It was from Christians, and [it was ascertained] that the infestations of the heart and lungs streamed out from those on high, who said that they believed in three Persons. Those, also, were separated according to their faith, and to all were given ways of their own, so that they might come forth out of heaven, and descend to their own places.

5808 The exploration lasted for hours, and there were brought from the Christian world (1) those who believed in Father, Son and Holy Spirit, (2) those who acknowledged the Lord, but thought nothing about His Divine, (3) those who were in the belief that He was one with the Father, but in a different manner, (4) in a word, some [who believed] in one way, some in another. Those who acknowledged the Human and rejected His Divine, as, for example, the Moravians, inflicted pain in my right arm up to the shoulder, and the Socinians inflicted a bruising of the bones of the breast. In a word, Christians were examined as to what

faith they were in about the Lord, and about His Divine, and His conjunction with the Father. Some of them thought comparatively sensibly, but only a few. They were all felt by an influx into the breast, and by various sensations of oppression.

5809 I was next separated from those in the Christian world who were on the left hand, and was brought by the Lord to the Gentiles, who were exhibited as to the kind of faith they possessed about God. There were (1) those who worshipped an invisible God and a visible God, (2) Some who made of these, two, some, who made of them, one. (3) Some had been instructed by Christians that God was born a man, and therefore received the Christian faith, but, when they heard that Christians distinguished the Divine into three persons, they went away. Many made of the three, one, believing, that, although Christians said three, they yet thought one. (4) There were some who did not understand what born from eternity meant. They were told, and they comprehended very well. (5) Some, who were the best, believed that God was wholly man, and that this truth is implanted in everyone. (6) Some, who lived several ages ago, thought in themselves that God was born altogether a man, but, because they did not know where, they inquired and heard that it was in Jericho, and, being satisfied, they held fast that notion and esteemed it holy. As often as these thought about God born a Man, they saw a brilliant star in the air. (7) The wiser of the Gentiles, from those who are in Africa, think becomingly about the Lord's Divine Human, and are wise. They also possess a Book, which is their Word, but it is not like ours. It is written, in like manner, by correspondences. It was written through illustrated men. These are in Africa. (8) It was stated to me, that there is a Book, among the Mohammedans, which is in their hands, and is common there, in which some pages are written by correspondences, by reason of which correspondences there is some light from it in the heavens. These were all felt, as to their quality, through influx into the breast, and also through sensations, agreeable and disagreeable.

5810 I was next brought to those who were from the Ancient Churches, some of whom worshipped an invisible Divine and a visible some in one way, some in another. Afterwards to the Most Ancient peoples, who are in the acknowledgment of the Divine and of Divine things, manifestly, just as those matters are revealed to me. They examined these and approved.

THE IDEA OF THE DIVINE

5811 The idea about the Divine conjoins, because it enters heaven, where everything Divine is, and the idea of the Divine

is possessed from Divine truths implanted in affection, thus in man's interiors. The greater the number of genuine truths implanted, the fuller is the idea of the Divine. Apart from Divine truths in a man's idea, there exists no idea of His [*i.e.* the Lord's] Divine.

[5811]¹ One said (it was Dahlborg¹ who said it), that he had sought, but did not find, anyone who possessed the idea of a Divine Human, but he was then conveyed over to those who had the idea of a Divine Human, who consisted for the most part of converted Gentiles, and also of Africans, who had one so just as to exceed belief. Wherefore, he said aloud that there were entire regions of them, and they were in heaven among the happy. He was carried through many regions, higher up and lower down, and there was also granted him an influx out of the superior heavens, where all are in that idea.

BABYLON DESTROYED, AND A FLOOD. THE MODERN NEPHILIM.

5812. In the western quarter, towards the north, were some from the Papal religiosity, who were the worst of all, and who miserably and savagely treated all who were not willing to acknowledge them as deities. I pass by their atrocities, some of which have been described before. They had their emissaries everywhere, who endeavoured to seduce all whomsoever they could, by betaking themselves above the higher places, from which they could look forth upon the lower ones and rule, and, wherever they came upon any diabolical spirit in the world of spirits, they adjoined themselves to him and wrought evils. Their arts are more numerous than can be described. Before their deceits and cruelties, however, came to a height, or were consummated, they were destroyed in various ways and immediately cast down into hells. But their number still increased, for days, and they held out with such stubbornness that they would never leave off. They saw hells and torments before them. They were warned that such a lot awaits them. They saw those of their own number cast out, up to many thousands, and tormented, but all in vain. Several times, the surface where they dwelt was overturned; but still they took no notice, such obstinate wickedness, from the love of self, were they in. At length, the Last Judgment came upon them, and they were overflowed as with waters, and were all plunged in the hells, even to myriads. In like manner, those of the same sort who were in the higher places went away.

¹ *Dahlborg*—though Dr. Kahl says the correct spelling is *Dalborg*—was a Swedish clergyman, who at one time enjoyed great celebrity for his oratorical gifts. He was suspected of Pietistic tendencies.—Tr

into the northern quarter They, also, were overflowed Some of them were cast into *the hell where the Nephilim are, because they are like them* Some of them appear bald, some hairy all over The ones who were bald were those who were inmosty in evils, the ones who were hairy, those who were wholly in falsities

5813 The following day, there occurred, over a great part of the northern part, a flood, which proceeded somewhat to the east, and immersed all there who were in evils, for they would not desist from fighting against the Divine It commenced from the Papal crew Some mountain-dwellers also were immersed It is not permitted them any longer to ascend the mountains, from where they are, or to traverse the path over the mountains and be borne away but they immediately entered into the hells whence they came.

THOSE WHO ARE IN EXTERNAL HOLINESS THE LAST JUDGMENT

5814 In a mountain in the northern quarter, were many who, in the world, had been in external holiness and not in any affection of truth They frequented places of worship, devoutly listened to preachings, attended the sacrament of the Supper, read the Word and emotional books, but yet were not in any affection of truth, being scarcely willing to hear about spiritual truth beyond merely the first rudiments of theology Investigation was made as to what they thought of the Lord, and it was ascertained that they had never thought of His Divinity, but only of the Human, just as if He were only a man like another, and that His Divinity consisted in the fact that He was loved by the Father They operated into the lower ribs of the left side, and inflicted pain They were cast down from that mountain, to the number of many thousands, and it was told them that they might serve for the ultimates in the Lord's Kingdom, which correspond to the heels of the feet A heel, also, appeared, which touched their faces They were so foolish that they were worthless

5815 The majority of them were examined as to what sort they were and it was ascertained that they were not in any affection of truth, and that they did not want to perceive what was true, unless one who had authority, or concerning whom they had the confidence that he understood the matter, said it, so that, with them, truths were scientifics without any discernment, consequently, like sound without sense It was also discovered that they believed they would be saved by reason of

external holness, although they had nothing at all of internal These, because they were of such a character, were removed into the southern quarter towards the western, to the number of myriads, and a region was allotted to them there, but under the earth The reason it was under the earth, was, because they had been able to serve as a fulcrum to the infernal crew, especially to hypocrites, and to those who were able to seem Christians in externals, when yet they were inwardly devils Hence have the infernal crew then power For this reason, they were concealed under the earth, so that those of them who do anything from the heart, might serve for the ultimates of heaven Those who believed that salvation consisted in prayers and in devoutness alone, and have been diligent in these things, and have also lived well, were collected into one and despatched into a city which is at the southern quarter, where those are who have lived a Christian life At first, they believed they would receive heavenly joy the nature of which they did not know, wherefore, whatever they desired was given them, both feasting, and society, and dwelling in magnificent abodes, and the like, but they said that that was not the heavenly joy to them which they had hoped for, but they were never able to find any other joy than being at their devotion and at their prayers To them this was then joy It was, therefore, permitted them to dwell with the good in that city, to there enjoy social intercourse, and to seek then joy of whatsoever sort they desired, and if they did not obtain it, they might then be in their devotion, and at the same time in company with others with these things, also, they were content

5816 After this, all who were in that heaven were let down, and it was shown that those in the mountains and hills raised themselves up thither by means of phantasies, and that they were not there, for they appeared, before the angels of heaven who were with me, below me, in their own places, and not above because these did not see them where they were by phantasies, but where they were in the body, and this was beneath such ones, on the level of the ground When they were seen there, they were also hidden in a cloud arising from their falsities, and afterwards in the ground and thus were covered up in that place, those who were not so bad, to the number of many myriads, and those who were bad, below these, in a similar depth, which was seen by me When I looked from angelic sight, upon those who appeared in the mountains, those who previously appeared above and on high, were all beneath The evil, when so seen, were quite deep in the hells Those who were thus hidden under the earths, were mostly those who were good these were roundabout under the world of spirits, others were

about the south-western quarter, others to the north-western quarter, and so forth

5819¹ All those who, in the world, acknowledged the Lord's Divine and lived well, especially those who acknowledged the Divine Human, were preserved in heaven. But the rest, who did not acknowledge the Lord's Divine, and for the most part thought of the Lord no otherwise than as of an ordinary man, were let down from heaven and cast down. Many who did not acknowledge the Lord's Divine in the world, wished to acknowledge it in the other life, but in vain. They did it with the mouth, but not in heart.

5820 They cast themselves forth into the mountains, the evil, on account of the lust of ruling, for they were thus able to look around and to rule. Those not evil ascended because they supposed that heaven was there.

THE ARRANGEMENT OF THE HEAVENS IN ORDER THE LAST JUDGMENT

5821 Finally, the heavens were arranged in order. (1) Those were led forth who thought of the Lord's Divine, and whose ideas were open, and they were distinguished into classes. (2) In like manner, those who thought of His union with the Father. (3) Those who, when thinking of the Lord, thought only of His Human and not at all of His Divine, although they knew, yet did not think upon it. (4) Those who thought of three Persons of the Divinity, and were enraged against all who did not believe similarly to themselves; these, too, were distinguished into classes, and so forth, for the chief thing of all is to have the idea of His Divine; hence is conjunction with heaven, and salvation. (5) Next, those who acknowledged the Father only were perceived as having no God, and were rejected outside of heaven. (6) Those who did not believe the Lord to have been from eternity, but only His [*z e* God's] born Son.

THOSE IN WESTERN INDIA, WHO KNEW NOTHING ABOUT GOD

5822 I was conducted, in spirit, to those who knew nothing about God in the world, who were said to live in a certain island, near western Africa, but still lived a fairly moral life amongst each other. They did not appear like men, but like monkeys or apes, some like dogs, but, yet, with an almost

¹ The numbering is the same as in the original, where 5817 and 5818 are missed out —Tr

human face. They seemed thus to my eyes. I also stated that they were such. There was a certain one from the Christians who was governor over them, and I spoke with him. He said that they appeared to themselves with a human face like other men, that they obey and love him, and execute labours also, that they are modest, but that they are not able to grasp the things of religion. But, afterwards, when a nearer communication with Christians was granted, it was perceived that they also receive somewhat of religion, and that thus they are capable of being reformed to some extent, by reason of the fact that they have led a moral life, in obedience and in industry, which things are planes [for heavenly things]

THE FALLACIES OF THE SENSES IN SPIRITUAL THINGS, IN A SUMMARY

5823 A fallacy of the senses in natural things, is, for instance, that the sun, and likewise the starry heaven, appears to be borne around the globe, and the earth to stand motionless, also, that nobody can stand on his feet who is diametrically opposite to us, as, likewise, that a ship cannot be borne around the globe of the earth besides numberless others.

5824 Fallacies of the senses in spiritual things, are, (1) that man cannot appear as man after death, nor enjoy the senses as before, still less that angels and spirits can. (2) That the soul is only a vital something, purely ethereal, of which none can have any idea. (3) That it is only the body which feels and sees. (4) That man is like the beasts save that man is able to speak from his thought, also, that beasts are similarly able to think. (5) That nature is all, and the first from which all things are. (6) That man makes the attempt to think, and learns to do so, by an influx of interior nature and its order. (7) That there is not a spiritual, and if there is, that it is a purer natural. (8) That man is not able to enjoy any blessedness, when cut off from the delights of the love of glory, honour, gain and the pleasures of the world. (9) That conscience is only distress of mind on account of non-success, and arises from infirmity of mind, resulting from infirmity of body. (10) That the Lord's Divine Love is the love of glory. (11) That there is no Providence. (12) That all things flow from self-prudence and intelligence besides other like things. In these is the man who is in the love of self above others not so much so he who is in the love of the world.

THE ENGLISH AND DUTCH IN GENERAL.

5825 *The English* They are of a different nature to the other nations in Europe Interior light (*lux*) appears with them, which is such that those who think about God and religion receive spiritual truth more quickly than others They do not let those things down into the natural so much, since this is not so largely occupied and filled with the loves of the body, and not so darkened Hence they have quite an exquisite perception when anything is said from reason, and possess interior sight, which is the sight of receptive intuition This is apparent with them in the spiritual world wherefore, also, in that world, they are in the midst amongst the Christians, for, there, those are in the midst who are in interior light (*lux*)

5826 *The Dutch* These are very penetrating, but they adhere to their own doctrine, not receding unless they are fully convinced, and if convinced in matters of faith, they still turn the back, unwilling to recede They excel in judgment from natural light (*lumen*), from which they estimate affairs in the world and in business, very accurately Then light (*lux*) in the other life appears more obscure, because their spiritual is immersed in the natural The reason is, because their thought is constantly in business

THOSE WHO ARE IN FAITH ALONE AND NOT IN LIFE OF WHAT
QUALITY THEY ARE, IN HEAVEN

5827 Those in faith alone persecuted me They assembled themselves together and inflicted violence, and thus they thrust me into a state like that in which they were, as regards the respiration and the pulse, and then I was in, as it were, a non-intelligent and non-voluntary state, which was entirely overflowed with waters, in a perfectly dark cloud, and then I perceived that I had scarcely any communication with heaven It was told me that there was such a communication of heaven, with them, as was like that which shipwrecked persons have with the water, or like the life of fishes relatively to the life of birds, or comparatively so in a word, the communication is so dull, that, when angels look at them it is like looking at those who are under water, whom they do not see at all, but only know that they are there

THOSE IN FAITH ALONE THEY BECOME HEATHEN, OF NO
RELIGION WHATEVER THE DRAGON

5828 Those who have confirmed themselves in the doctrine of faith alone, and have cultivated only doctrine, and have enjoined nothing of the truth and good of life, since they have rejected all moral life and good works, saying that they avail nothing, but that no evils whatever are imputed, because the Lord fulfilled the law, these, again and again, became rebels, wishing to totally destroy heavenly doctrine to such a degree that they at length chattered blasphemies against the Lord as regards the Human, that He was as they were and no better, and more things which they do not utter on account of the scandal. They were at length explored, and it was found that they have enjoined nothing of Christian truth and good of life. Then, doctrinals, which were only scientifics and matters of memory, were taken away from them, and they were thus left without them. They appeared, also, to be without clothes, because clothes signify such things, and then they understood nothing at all, not even justice or right, and were altogether like Gentiles who had no religion, inasmuch as they lived without religion. Those who have been then spirits, were cast into a certain gloomy gulf in the south, where they are in darkness, and were thus removed out of the world of spirits.

5829 Others appeared towards the front, who only knew doctrinals by memory, and did not think about them at all. These were in like manner despoiled of their [clothes], and it was as if only the outermost garment was taken away, and they became like heathen, of no religion whatever, and were cast into a gulf which was in the eastern quarter, near to the southern, where the dragonists are. These were all dragonists, both the former¹ and the latter². The latter ones inflowed into the beating of the heart but the former into the respiration. In a word, all such live in the world as it were without religion, inasmuch as in their whole life they think nothing about the Divine in the things they will and do. Merely thinking and talking does not constitute religion.

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THE STATE OF THOSE WHO ARE IN THE HELLS

Provid, Those from one hell were sent forth to the number intelligible hundreds, for the purpose of being transferred thence who is in

is in the reply, those treated of in no 5828 —Tr

nes referred to in the early portion of the present no —Tr

into another, and it was then permitted them to act according to their nature. Immediately, they mounted up, by means of phantasies, to the higher places, and, looking down thence, strove with the utmost assiduity to extinguish conjugal love wherever it was, which, also, they derived from stinging aloft, and afterwards they attempted to commit evil. It was then recalled to their memory, that they told each other, in hell, that, if it were permitted them to get out, they would live as wisely as others, and, nevertheless, they are now acting the infernal crew more than the rest. Afterwards, I wanted to speak with them, but they were not able to understand, because they were in phantasies, just as in their hell. They were so severely tortured at any discourse in which there was the light of truth, that they fled before the torture. This occurred several times, to the end that I might be confirmed in the truth that those who are in the hells cannot bear the light of truth, consequently, intelligence and wisdom, but, if they are kept in it, are tormented. They said that I hurt them. I answered that I wanted to bestow understanding, and that this was what tormented them. I then clearly perceived, that he who once comes into hell stays there to eternity, and that he can by no means live where intelligence, thus where the light of heaven, is. They also stated that they would a thousand times rather live in hell than out of it. It was also ascertained that they had no other delight but that of harming everyone whom they could see, so far as they dare and are able.

• THOSE WHO ARE CAST DOWN FROM ON HIGH AND FROM HEAVEN.

5831. All were explored as to whether they look down from on high into the lower levels, and roundabout, and all who, from lust, looked down, were cast down. The reason was, because their minds were thus spread abroad into other places than those which are of the society [where they are], and there was fixed in their purpose either mere curiosity, or else the lust of ruling and also of injuring others, which they durst not attempt as long as they are in a society. Thus lasted a long time. They were thus cast down from the former heaven, and the societies of heaven were thereby purged. It was frequently said to them, that, in this way, they appear to the evil spirits who are beneath, who know how to adjoin them to themselves; and when they have once adjoined them, they cannot be separated - thus admitting the infernal crew within societies. Those who perform uses, and love the

good of the society, do not know what looking round and down is there is resistance when they think it All, moreover, who are of such a character [as this last], are invisible to all round-about, for they thus turn the back upon such things They look down, roundabout, in different ways There are those who look across their own territory, and the majority cherish in the mind, ruling over others and injuring others This happened thousands and thousands of times Thus they were cast down out of the former heaven In this way were the dragonists cast down, likewise, those who were in faith alone and not in any life of faith, also many others All who look down are of a disposition foreign to the dispositions of the society

MARRIAGES AND ADULTERIES.

5832 I saw a vast crowd driven into deserts outside societies They were those who regarded adulteries as of no consequence not only from a principle in thought, but also in acts amongst whom were many endowed with high rank, and it was said that they were all no longer like men but like wild beasts, inasmuch as they have put off the human nature through the fact that they rent asunder and profaned a society of marriage, and consequently made nothing of the Divine commands, nothing of the civil laws, nothing of rationality which is founded upon these on which account they cannot be said to be like men, but as wild beasts For, when that bond is ruptured then the human is banished The idea of them was like that of the vilest rabble, which divests itself of humanity, and can be no longer tolerated in society They were cast out into deserts, so that they might live according to their nature, lest they should have anything in common with spirits That such is the case with spirits, can be known principally from the fact that all who are in the hells are in favour of adulteries, and all who are in the heavens against adulteries, and the more so, the more interiorly in the heavens they are Hence it may be known, that the Rational is destroyed with those who have been adulterers from principle and from life, neither did these know what is the distinction between man and beast, except that man is able to speak Hence, also, it was manifest, that these have destroyed their human rationality and nature with themselves It was stated, that, as regards adulteries, and the principles about them in the Christian world, it is as if hell is opened and received not so outside the Christian world.

THE POPE ALSO SIXTUS V.

5833 I spoke with the Pope who was recently dead¹ He was in the west towards the north, where there is ordinarily a council He was instructed in detail about Babylon, what and how impious they are. He was exceedingly astonished, that so many even of the inferior monks made themselves Christ, and with so great a persuasion, supposing that himself only [was that] He spoke about Sixtus V., saying that he had been [Pope] in the world for five years² He wished to see him wherefore he was summoned from the hell where he was, which was not far off, slightly backwards towards the north Having prepared himself, he [*i.e.* Sixtus] appeared before him, and he recognised him from his portrait in the world But Sixtus V. scarcely spoke He earnestly desired to get away, and was borne down to his own hell, where, sometimes, he is set over those who are there, in order that he may hold the impious crews of the Babylonish race, in check, and it was said, that, if he does not observe the prescribed laws, he is punished

MARY

5834 Mary, who had been the mother of the Lord, was seen She appeared somewhat at the back, in white, and spoke but little, save this about the Lord, that she now worships Him as God, also that He was born of her, but that He became God and put off all the maternal human, and she was utterly opposed to anyone's acknowledging Him as her son, because, in the Lord, all is Divine

SENSUAL MEN • THEY APPEAR LEARNED AND INTELLIGENT,
EVEN IN THE OTHER LIFE

5835 I spoke with some about a certain one who appeared to them intelligent because he was able to reason from the memory, and from a somewhat interior natural memory hence, his discourse appeared as if it proceeded from intelligence, when yet there was nothing at all from any intelligence, but only from such memory His intelligence inwardly resembled as it were some ebony thing, round which those things flowed according to the order of speaking in the world, and yet it derived

¹ Benedict XIV See heading to no. 5843, below.—Tr

² Sixtus V. died 1590, after a Pontificate lasting for five years.—Tr.

nothing from intelligence, because it was of such a character (It was Peter Ribbing) They were told that it appeared to others like intelligence, because the intelligent imbibe these things in their intelligence, and so they believe that it also proceeds from these in like manner, when yet nothing is farther from the fact Thus they [*ie* sensual men] are able to deceive others, even the intelligent, and to snatch a name for being intelligent, especially in the natural world, but those in the spiritual world who have interior perception, are able to perceive that nothing of life underlies it, but that they are tinkling sounds affecting the ear [they are able] also [to deceive] those who interiorly receive those things in intelligence The former [*ie*, the sensual] do not know what intelligence is they believe it is intelligence to be able to speak and reason in that way Such are all who are in the love of self and self-intelligence, and they are inspired by that fire to speak according to the manner of the intelligent

CONTINUATION

5836 I spoke with a certain woman who believed herself intelligent because she knew how to talk on certain moral and civil matters like an intelligent person But it was perceived and said that still that was not from intelligence, because, when she learned these things, she imbibed them from those whom she thought intelligent, or even from books helpful to intelligence From these she took up the idea that she also spoke them from intelligence, but still it was not so

THE RESURRECTION

5837 I have spoken with acquaintances after death, with some, after three days from death I have spoken thus with Silfverstrom,¹ with Polhem, with Brita Behm², with the consul of justice,³ and with others known to me by repute, after several

¹ *Georg Johannes Silfverstrom*, according to Dr Kahl, a distant connection of Swedenborg's by marriage, he having married a daughter of one of Swedenborg's cousins on the mother's side *Silfverstrom* was born in 1701 and died 1752. (See Kahl's *Narratunculae*, pp 32 and 4) —Tr

² The Latin has *Britz* But as the Behm family-tree does not contain that Christian name, while it does contain the similar one of *Brita*, we conclude that the latter is the name intended, and have, therefore, placed it in the text Dr Kahl in his *Narratunculae* comes to the same conclusion (p 8), whilst Dr R L. Tafel, in his *Documents*, assumes this to be the case, without remark (Vol I. p 659) *Brita Behm* was Swedenborg's aunt on the mother's side. She died, according to Dr Tafel, in 1755, but Dr Kahl has it, 1757 —Tr

³ Respecting this official, Dr Kahl says it was, "without doubt, Peter Aulaevill" who is mentioned at nos 5600, 5948 (See *Narratunculae*, art "Behm Britz," p 8) —Tr

weeks They attended and witnessed their own funerals, and saw all things there

THE REFORMED.

5838 For a long time, even throughout the period of a year, I saw how all the Reformed were purified, according to their nations, and this in marvellous order, according to affections and the genera and species thereof The purifications took place in various ways, principally through the presence of the evil, consequently through a kind of fermentations¹ Hence appeared who were in the delight of that evil, and these were then separated from the others, and cast down thence into the different quarters, principally into the northern and southern, where they were arranged in societies, and thus in low-lying places the evil, into marshes and ponds All those who went out from their own societies² and looked around them, inasmuch as they were of such a character that they did not care for the delight and use of the society, were cast down, the majority into marshes and ponds consequently, below the earths lest they should look around them and conjoin themselves with the evil For, those who have been such, for the most part infested those who were roundabout, because [they were] then outside the society, believing that they were thus in freedom, and, when anyone supposes himself to be in freedom, he then comes into his interiors, not being restrained by external bonds as in society wherefore, they came immediately into a different state Those who are such that they desire to inflict annoyances and evils on others, are eager to go out from their societies and thus commit evils in safety Then, certain of those who went out, attached themselves to evil spirits beneath The evil spirits, by their arts, bound them to themselves When these entered a society, they were bound to the evil spirits for he who is once bound to them, is kept bound by them, wheresoever he is Wherefore, evil spirits communicated with them within the society, and thus they were able to injure the society for which reason, when the society began to be vitiated by them, it was purified from them in various ways This lasted a long while There were also some who hid themselves in lower places, and rose up and behaved similarly, and afterwards returned, but all of such a quality were found out and driven forth

¹ For the comprehension of this expression, the reader is referred to *Divine Providence*, 25, where such "fermentations" as are here meant are described —

TR

² See 5831, above.—TR.

5839 Some, also, were skilled in the arts of looking down below themselves into the very houses, and seeing and hearing those who were beneath, and likewise at the sides. As these acted similarly, they were all sought out and driven forth. They occasioned an itchy irritation in my body. They were all such as did not take pleasure in any use for the sake of the use, but performed every use for the sake of a living, and for the sake of honours, reputation and profit, as ends. In a word, ease was their delight, and they who love ease more than use, collect evils in their spirit, for they do not determine the mind to use, but to such things as are in the world, thus, to basenesses and evils of every kind from which they are readily withheld, if they delight in uses. Such purifications of the nations of the Reformed lasted a long while. It was permitted them, as before, to as it were mount up to the places where there were previously similar ones, who constituted the former heaven. They were afterwards vastated, and then arranged in order by the Lord, so that they should traverse a road which led to the society suited to them, or to the marshes and hells, from which roads it was not permitted them to deviate, and if they did deviate, they were punished. Those who turned aside had the lust of inflicting injury, or of setting themselves at liberty so that they might be able to commit evils. Wherefore, there were guards at both sides of the road, and he who went outside the guards was punished and cast into his hell. Of what nature the explorations were, was clearly perceived by the angels by the turnings to the quarters. They were very numerous.

[CONVERSATION] WITH THE BABYLONIANS ABOUT THE CREED OF
ATHANASIUS

5840 I spoke with these, several times, about the Creed of Athanasius, and showed them that they have from it this doctrine, namely, that the Lord as to the Divine is one with the Father, since we read that He, in like manner, is Eternal, Infinite, Omnipotent, and many other things, also, that the Lord's Divine is in His Human, since it is stated, that, like as the soul and body make one man, so the Lord's Divine and Human make one Christ. likewise, that these two are not commingled, but that the Divine took the Human to itself. [I remarked], also, that it is manifest from this that the Lord's Divine is in His Human like the soul in the body, consequently, not separate, and that He thus had power of His Human from His Divine, which was in Him, and that, consequently, they need not have said that He had power from the Father, since it was from His

very Self, inasmuch as His Divine was like the Divine which is called the Father¹ And it was said, too, that the Lord's soul actually was from the Divine which was the Father, since He was conceived from Him; so that the Father's Divine was actually in Him, and, so, if they wanted to separate the Human from the Divine, it would be like separating soul from body When they heard this, they could answer nothing, seeking various things in order that they might explain, but they were not able They said that they abide in those decrees which issue from the Consistory at Rome, but it was inquired whether they have there changed any of those things which are in the Creed of Athanasius. and they replied that they have altered nothing at all Hence was shown that they have arrogated to themselves the Divine power of the Lord

THE LAST POPE² HE HAS ACKNOWLEDGED THE DIVINE IN THE WORD

5841 I spoke with the last Pope, three weeks after death² I spoke with him for several days, and showed him, by many evidences, that, in the Word, and in the smallest details of the Word, there was a spiritual sense, and that it is thus most holy When he had attentively listened to each of the things advanced, he confessed that the Word is Divine, and that he did not know this in the world, because, then, he had only investigated it according to the sense of the letter, in which he did not see anything Divine, and that he, therefore, then believed that those things which the Pope pronounces in Consistory are equally Divine, and that, consequently, the Bull *Unigenitus*³ was so He now confessed that the Word is the Divine Itself, and that a declaration in Consistory ought never to produce anything which does not agree with the Word 1758, May 21 to 25

THE HOLY SUPPER

5842 I spoke with Christians, and also with those of the Babylonish communion, about the Holy Supper, and remarked that they believe in the material presence of the Body and Blood

¹ That is, of course, that this is the case according to the Athanasian Creed, out of which Swedenborg is here refuting the errors of these Papists The statement of the Creed on the point is "*Equal to the Father as touching His Godhead*"—Tr

² Benedict XIV See heading to no 5843, below This Pope died May 3rd 1758 He ascended the Papal throne in 1740, in succession to Clement XII.

³ The Bull *Unigenitus* was fulminated by Clement XI, in 1713.—Tr.

of Christ, and it was said that those who go to the Holy Supper, do not think of that presence, but only of the holiness of it [*2c*, of the Supper] They inquired whether anyone thought otherwise when he went to the Holy Supper, and it was ascertained that scarcely anyone did It was also said that this is from the Lord, lest they should be in such an idea, likewise, that from this it may be known that nothing but holiness inflows out of heaven, according to the correspondence It was also stated that the Lutherians, with whom the doctrine is that they [*2c*, the Body and Blood of Christ] are in, with and under [the Bread and Wine]¹, never think about this when they partake, but only about the holiness

THE LAST POPE, BENEDICT XIV

5843 After three weeks from death, it was permitted me to speak with the Pope, and at that time for four days, about many things in the spiritual world, especially about the Lord, that He is the God of heaven, and has not given any power to any man, because power belongs solely to the Divine He was also instructed about the remission of sins, about heaven and hell, about man that it falls out to him according to the life in the world, and very many similar matters, and, at the time, he seemed to understand them all, and also as it were to believe them, for he so spoke For this reason, some cherished the hope, respecting him, that in the world he may have been a worshipper of the Lord and in the affection of truth, and thus that he might have been able to be of use with the people of that religion But he was of such disposition, that he spoke in accordance with the affection of another, and very politely and adroitly When it was supposed that he accepted the instruction, he was left to his own love and its derivative principles, and, when he was so left, he acted in unison with the most crafty of his religion, countenancing and instigating the destruction of those who were of the Reformed religion, but clandestinely And, inasmuch as he was allied with the most wicked, he also endeavoured, and this in many different ways, to totally destroy those who ascribed all power to the Lord, and he was told to desist, because he is now in a world where there is no respect of persons, but whoever does evil is punished Still, however, he persisted, believing that nobody can do anything to him But, when he persisted, he was punished like the rest, and indeed grievously, in a cavern where

¹ This is the doctrine of Consubstantiation, invented by Luther, and upheld by Lutherans, even to this day —Tr

was a rigorous punisher, and, because he still continued such, he was cast towards the west

5841 Inquiry was made as to what he had been in the world, even according to his own confession (1) that he esteemed the Word as of no account, and, when he read it, ridiculed many things in it, as not at all Divine Many passages also were recited by him, in regard to which he spoke with derision, saying, that it was only so written according to the style of the time in a word, that nothing of Divinity is to be found in it, (2) that he, in Consistory, speaks more from the Divine than is spoken in the Word; so that he extolled his own utterances in Consistory above the Word, (3) that, for this reason, he confirmed the Bull *Unigenitus*, and persuaded people to accept it which he had done in many ways, of which he instanced some, and had gone farther than [it went] before; (4) that, for this reason, he loved and honoured Jesuits more than others, of which matter, also, some things were said [as to] how [he did so] When he was told that a large part of them were devils, and was likewise shown this by many being gathered together to him, so that he might see them as they were, yet, he still loved them as before, (5) he also said, that, as regards the Saints, he thought that they had more power than the Lord, because they are inspired by God the Father in what they do, but that the Lord abdicated all power and conferred it on the Popes, also, that, although without power, He still ought to be worshipped

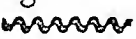
Thus was ascertained of what quality he had been, and therefore that heaven was entirely closed to him, and that he acted in union with hell, for, to him who destroys the Word, places a Papal decree above the Word and denies all power to the Lord, heaven is fast closed, and hell is open

5845 With the former Pope, however, or the predecessor¹ of this one, all is well, for he was not of such a character

5846 That last Pope, who has been described, associated himself with the worst of his religion, who were sorcerers, and he likewise, three times, sent forth the worst sorcerers of them one, to destroy a spirit who was in favour of the Lord, two, to the Reformed, to seduce them, and, likewise, he himself wished to learn more about magical arts He also sent forth other exceedingly bad sorcerers, to work evil, and, when he was discovered to be such, he was reduced to his interiors, consequently, into phantasies, for the interiors of such ones are phantasies, since they think nothing about God, but about themselves alone, and about the worship of themselves and about intrigues It was then still more clearly seen what

¹ That is, Clement XII. He reigned from 1730 to 1740 —Tr

he had been, namely, that he at first revered the Word, but afterwards despised it utterly, and accounted his own decrees Divine, that he believed himself to be wiser than all others, because he was more crafty, as also was shown, that he was able to enter into the interior affections of others and to see them, also, that he revered the Saints more than the Lord and made them deities, and that he dearly loved the maliciously cunning, and, for that reason, the Jesuits

5847 Afterwards, he was led down towards the western sea¹, at the part facing the south, and as far as to its extremity, where he stopped and said that he wished to be in that place, because the most crafty were there, but, still, he was brought down from thence into the west, and from there towards those who were in the remotest mountains², who were the Neapolitans and the worst ones of Italy. When he was there, he also said that he wished to be there because they are the most crafty of all, asserting that he was more cunning than they. There he discovered a certain saint, who was a most powerful sorcerer, and who was then brought out from hell in order that he might speak with him. That saint, who was the powerful sorcerer, declared himself to be a Pope. He spoke with the other, and wanted to determine, by competition, which was the more cunning, and it was ascertained that this one was equally cunning. He was afterwards brought farther down, as far as somewhat into the north, and was brought back, for a long while, through various zigzag ways thus,  to a part where were the worst hells of the Babylonish people, for the reason that he loved such things, and also in order to attract and imbibe [them], thus, that he might apply himself to hells suited to his interiors. Thus he was brought back to the remotest boundary, or to the extremity, of the western sea¹, and there, of his own accord, plunged himself down amongst the worst of those who were in the western sea¹

THOSE WHO REASON ABOUT TRUTHS, WHETHER A THING IS SO
 THEY DO NOT ARRIVE EVEN AT THE FIRST THRESHOLD OF
 WISDOM

5848 There are those who reason about truths, whether a thing is so, or not. In this case, one speaks and reasons about a subject from his own science, and from his own store of con-

¹ See, for further information about this "Western Sea," nos 5296, 5300, 5303, 5636, also Fig 5 [K], Vol IV, pp 372-3 —TR

² See, in reference to these "mountains" and those who dwell on them, nos 5648, 5652, of the present work (Vol IV) —TR

firmations, another, in like manner, undoubtingly believes his dictum to be the truth, thus, both hold out in confirming their own and in refuting the other's, for every falsity can be confirmed so as to appear like truth. Hence, they are at a standstill, nor are they able to advance farther. But, whoever is in truths, as are the celestial angels, does not reason about them, but sees them, and, consequently, they advance from one truth to a thousand others, and see them. The latter, which flow, and are derived, from the former, when heard by the spiritual [angels], appear as incomprehensible and ineffable matters, inasmuch as they are not in the truth which is the subject, as was a celestial angel, who supposed the spiritual to be as wise as the celestial, since they were able to speak in a similar way about visible external [objects] and to describe them.

5849 wherefore, he was let down to those who thus reasoned about truths, and heard them. He then said that he would never have believed there was such darkness with them. He wanted to say, insanity, because he saw nothing of truth, not even any little speck of truth. And then he perceived, for the first time, by experience, what is the distinction, so that he could also know the distinction of the happiness of the celestial, from wisdom, and of spirits, from reasoning. The delight of the latter, from reasoning, was communicated to the celestial angel, and he then said that their delight was so silly that he could not describe it, but it was remarked, that it was their delight, and each must be left to his own delight. Hence he perceived the difference of happiness. Inquiry was made, whether such are able to receive wisdom among the wise, as many do, and it was said, that, so far as they are in good, when they are kept in that good, and when, in the meantime, confirmed falsities are laid asleep, which also occurs in a miraculous way, [they are able].

Spiritual
Faith—
Celestial.

5850 Hence was manifest of what quality Christians at this day are, by this that they distinguish Churches according to truths, and dispute about those, and do not trouble about good, namely, that the majority of the learned, there, are of such a quality. Still, however, the same ones are able to perceive truths when they are turned to those who are in truths, and speak with them from ideas, but not, when not from ideas. When the spiritual thus speak, they are still not in phantasies*, but if they are in evil, then, when they are let into their interiors and come into hell, they are in phantasies, for, then, their falsities stand forth in forms which appear as if real, when, nevertheless, they are illusions. Everyone there who is in falsities, believes those things to be realities, but he who is in good, if he should see them, would stand aghast. There was a

*Shown to a celestial angel, by looking into such societies, where there appeared thence a

beautiful
coloured
object, as
it were
rainbow-
coloured

certain one who confirmed himself against the conjunction of the Churches by virtue of the goods of charity, because [he was] opposed to syncretism.¹ But it was told him, that, if he took syncretism¹ from the truths of faith as a principle, and distinction of Churches according to them, he would never come into light, but that, on the other hand, if he should take the good of charity for a principle, he would come into light, which, also, by means of infused light concerning good, he confessed. It was Pastor Wolf

WHY THE EARS SIGNIFY OBEDIENCE

5851 The reason the ears signify obedience, is, because [with] the Celestial, with whom internals are open, all things which they hear about truths and goods, enter into their will and life, and hence they do them, therefore, those things which enter by the ear are, to them, obedience. With the Spiritual it is otherwise. The things which they hear enter into the memory, because internals are not open with them. Those things which enter the life vanish from the memory. they are as it were unplanted and natural things, of which they do not know the source. It was afterwards perceived, that that which enters only by the eye, enters into the understanding and lays itself away in the memory, but those things which enter by hearing, enter into the understanding and at the same time into the life, into the understanding, because through truths into the life

[A CONVERSATION] WITH BABYLONIANS ABOUT THE LORD

5852 I have often spoken with these about the Lord and about His Divine power, which they have arrogated to themselves, asking whether they are able to think about the Lord without at the same time thinking about His Divine. They at first believed that they could, but they were shown that it was according to the doctrine of their Church that His Divine and Human were so united as are the soul and body, according to the Creed which is called Athanasian, that, namely, like as the soul and body make one man, so the Divine and Human [make] one Christ, and, moreover, that they are not two persons but one. [I asked] whether, therefore, they are able to think of a man without a soul, or are able to separate it [i.e.,

¹ "Syncretism" is the attempt to blend the doctrines of the different Churches into one harmonious whole, see no 5662, above —TR

the soul], except the body be no longer the man's To this, they could answer nothing

5853 Furthermore, [I asked] whether the power they arrogated to themselves was not Divine power, and, moreover, why they say that the Father gave that power to His Human, when, nevertheless, the Divine in the Lord was like the Father's Divine for, according to the same Creed, just as the Father is Eternal, Infinite, Uncreate, Omnipotent, God and Lord, so is the Lord, also, why they do not say that that power is from Him, and many similar things, to which they were unable to answer anything That that power is Divine, was also stated before, for to save man is Divine, for the operation of the Divine with man is the influx of good and truth through which is salvation

5854 They said that the Divine then inflows and instils good and truth, but I told them that they are not aware that the operation of saving man by the influx of good and truth goes on continually in the world and afterwards to eternity, and that an evil man cannot by any means be saved, because that is contrary to Divine order They were also asked what they now believe about the Holy Spirit, since they are in another life, where they can be instructed respecting it They said that they now know that it is the Divine in heaven, and that it must be pronounced [to be] the holiness which is imparted to the angels It was, therefore, demanded of them, whether, since they know that the Holy Spirit proceeds from the Lord, they did not thence believe that that Divine proceeds from the Lord, and it was pointed out that this is according to the Creed But, although they were unable to deny this, still they would not agree to it, because they have robbed the Lord of all power

CONSCIENCE

5855 I have often perceived, and also heard, respecting those who are in the other life, that they are unaware what conscience is, thus, scarcely one in a thousand knew The angels wondered whence such ignorance was, but the reason was disclosed, that the man of the Church makes good, and thence works, of no moment, and he who makes these things of no account, cannot by any means know what conscience is, for conscience is grief that one has acted contrary to the Divine Commandments, also that one has thought contrary to them Hence is manifest the quality of the Christian world at this day, that it is almost destitute of religion, for, he who possesses religion, and loves Divine things, has conscience, for he experiences

pain if he had thought, intended, and still more if he had done, anything opposed to the Divine. He who has not life for an end, never knows what conscience is, because he has for an end faith only. He inquires what conscience is, and nevertheless he does not comprehend, for his belief is, that a good work contributes nothing to salvation, when, yet, these things are of the life, and the knowledges of faith which are supposed to be believed, are, if not implanted in the life by willing and doing them, only in the memory.

THE DESTRUCTION OF ETHEREAL SPIRITS BY MOHAMMEDANS, BABYLONIANS AND REFORMED

5856 A roving crew of Mohammedans, who were in front in the western quarter towards the southern, began to look towards, and hence to infest, the Christian world, and they had communication with a most wicked Babylonish crew in the west, who were clever at etherealizing themselves, so that they could not be observed by any, with whom, also, some of the Reformed communicated, who, likewise, were skilled in the art of rendering themselves invisible, so that they could be seen by none, though they were among them.

5857 The Mohammedans, conjointly with the Babylonians, began to obsess my left ear, and to place gangs of spirits roundabout, so that they might accomplish their aims, but they did this so insensibly and unnoticeably, that it scarcely came to the sensation. Still, however, they were instantly discovered, and the Mohammedans, who were at the front in the west, were destroyed by the earth where they were rolling over them, and were thus cast down into hell.

5858 Afterwards were discovered the Babylonians who made one with these. They were in a dark corner among the anterior mountains in the west, where is the woman upon the scarlet beast, and a little to the front of those mountains where the Neapolitans and Sicilians are,¹ and, likewise, the mountain upon which the chief ones had their dwellings was there. They invented that art, in order that they might render themselves altogether invisible to everybody, even to one beside them, and this with eminent skill, and those who were upon the mountain were able likewise to hurl themselves upwards, and also to remain in the air, so that they could make themselves aerial beings in order to escape all destruction. But destruction came upon them, and, for several minutes of time, that faculty was

¹ See nos. 5648 and 5652 in the preceding volume.—Tr.

taken away from them and they were cast into gulfs and hells roundabout

In the next place, visitation came upon those who were stationed in front and rendered the former ones assistance, and they, also, were cast into hells. The judgment advanced beyond, to those who were farther inwards, and this for a great distance, first, towards the north, and afterwards in a straight line farther into the west, where the Sicilians were, who were all skilled in that art, and they, in like manner, were deprived of that faculty, and were cast into hells near there, in which it appeared fiery and exceedingly dark.

5859 Among these, also, were some who were so expert in that art, that they were able not only to render themselves invisible, but also to bring it to pass that no one could tell where they were, whether in this quarter or in that. They supposed they would thus be secure, and that they could commit every crime without the possibility of discovery. Both the former and the latter communicated with some in the mountains at the front, and all who made one with them were cast into hells. There was, amongst these, a plot, that, when there was a sufficiently great multitude of those like themselves for them to make the attempt, they intended to destroy all things, this, also, they confessed.

5860 These were preserved, to the end that, through them, all in the Christian world also who were able to render themselves invisible might be discovered, for, through such ones, they are found out. For there were, in the Christian world, among the Reformed, some who ascended by avenues known only to themselves, into societies where the good Reformed were, and there, as soon as they saw any, they hid themselves, by [making themselves] invisible, so that those who were in the society did not know that they were there. Since these had communication with those Babylonish wretches, they were all discovered, and cast down out of the societies from every direction. They belonged to many societies which looked westward. That art of theirs, by which they rendered themselves invisible, was found out. It was a unique art, which could not be learned, save by some who had contrived various schemes in the world. Others were not able to render themselves such.

5861 At length, the destruction reached to the Mohammedans who were forwards at the west, and they were all swallowed up by the earth which was under them, for they looked to the Christian world, which was forbidden to them.

5862 In a word, there was a vast multitude of Babylonians: such as [were] of the Reformed, set up a pair of the hinder part of the loins, roundabout.

5863 There was a certain one who appeared at the left, in the plane of the sole of the foot, whom I believed to be Vice-president Rosenstolpe. I conversed with him on various subjects, about the Lord and on other matters. He embraced all things, as though he were a good Christian. All who heard him supposed that he was such, from his gait and the paths he traversed, nothing else was apparent. It turned out, however, that he was a hypocrite and crafty, for he produced pain in the teeth and temple, and operated under the feet, somewhat towards the genitals, but, still, he so bore himself that he was believed to be a good Christian. When those things¹ were accomplished, he declared that he did not believe that they had occurred. He was, therefore, told to go thither and see, and he went to the dark angle beside the Sicilians, a little to the front, and there sat upon a seat and talked with those of the most wicked who remained there.

5864 By this conversation it was discovered what sort he was, namely, that he was a most wicked spy, in that he plotted with them in what way they might assail, when the time should be favourable, and that he should not be so much as seen. He should direct, and, also, that he had directed that which was done around [my] ear besides many other things. It was thus discovered, that, although he appeared such, or was able to bear himself like a Christian, he was still a most crafty spy, and also plotter, whom, for that reason, those there obeyed. Those who remained were then gathered to him, to the number of several hundreds, and, after they were assembled, they were told to go away, and then they proceeded to the right along the northern line, into the west, beyond the Sicilians, and there entered into a most dark cavern, stretching under the north, and on the way were deprived of all their art. In the meantime, that execrable spy told them not to go thither, but somewhere else, but they replied that they could indeed, but that still they could not, inasmuch as they wished [to go] thither, and that they were totally unable to arrest their steps, at which he marvelled, because it was contrary to his belief. He saw all those who entered that place.

5865 After this, he was asked what he now deserved, on account of such grievous wickednesses. He said that he could not at all be dislodged. He trusted in his art. But he, then, was commanded to go to that place, and he went, nor was he able to stop himself. He went on as far as to the cavern into which the former ones entered, and passed beyond into the west, near by the north, and then they came out of hell to meet him, and greeted him and called him friend, and when he came to

¹ *I.e.*, the things related in the immediately preceding paragraphs —Tr

that [part] where it was fiery¹, he entered there, supposing that he could go out when he wished. He trusted to his intelligence, but, as soon as he entered that place, he said that he was altogether robbed of his arts, and could now do nothing at all. In the hells, there, all become profoundly stupid, and the more stupid, the farther they are removed into the west, near the northern line.

5866 Those of the Reformed who saw him, said that they have never seen such a one who could so completely deceive others, and all those who saw him were cast forth from the societies, for no others were permitted to see him but those who were such as were to be cast out.

CONRAD RIBBING

5867 For a time nothing was heard of him, but at length he was brought out and let into his interiors, and thus into the delight of counselling how evils may be brought about, which he did so cleverly that scarcely anyone else could do it more cleverly. Into this delight of his, there inflowed all who were in like [delight] in the western quarter, and also some of the celebrated and the obscure in the Christian globe, below and above. He did this also in secret, and so contrived things that all approaches were seized, so that the channel of the influx from the Lord was obstructed, even from the highest [plane]. He held my thought bound, for nearly two hours, in atrocious adultery, which, also, was contrived clandestinely, with abominable art, by means of a puppet from a female profaner. But I was, at length, gradually liberated by the Lord, and the leader, Ribbing, was first cast deeply into a hell, and, being afterwards taken out, was brought to the hell of the stupid, where Lagerberg is, in the angle of the north and west. Hence was manifested, that such as attempt evils in secret, without fear on account of the Divine, and delight in the possession of a keener understanding than others in such things, become more stupid than others.

THOSE WHO ARE ABOVE IMPART LIGHT TO THOSE WHO ARE UNDERNEATH, WHEN THEY AGREE

5869² It was observed, at different times, that the evil who are below, see clearly, as in light, all the approaches to others, and in every direction, whence they know how to obstruct the

¹ See n. 5858, at the end.—Tr

² No. 5868 is missed in the Latin.—Tr

passages and to obsess, and how to plot abominations That light they have from no other source than from those who are above, or on high, and look roundabout, namely, those who are on high within the Christian globe, where there is light These, from where they are, see all the approaches, and, when they look toward the evil, and experience delight in that which is done by the evil, then their sight is communicated to the evil, and the evil see all things roundabout as plainly as they do. Such ones are on high as are possessed of the delight of ruling over others They are of various dispositions, and their lust shows itself, so far as they look downwards and roundabout, from on high Those who are beneath, can see nothing around them, only in front, as occurs with men on earth then, they see only where they go It is otherwise when such ones are above as [their] delights have communication with

LANG

5870 He had confirmed himself in favour of nature by denial of the Divine, beyond others He appeared so hard as entirely to bend back everything Divine, but, inasmuch as he realized that he was in the other life, and that they who acknowledged the Divine were able to come into heaven, he therefore began to listen to, and learn, such things as are of the Church He then appeared to be drawing a common truck behind him After a time, however, when he was almost vastated, he again began to listen to the truths which are of the Church, supposing that he would thus become better But there then appeared such a truck with a devil sitting in it, and, when he wished to turn him out of it, it seemed that the devil wanted to swallow up his face wherefore, being terrified, he fled away But the truck with the devil in it followed, so that he did not escape until he rejected those truths, and he was at length driven like a beast, by the devil, into the hell in the angle of the north and west, and became stupid

THE STATE AFTER THE LAST JUDGMENT, AS RESPECTS SPIRITS

5871 Societies of heaven were formed, according to all the genera and all the species of the affections of good and of truth most accurately distinguished, and, likewise, corresponding infernal societies All spirits, before they are vastated, are now conducted along through paths leading to the societies of their

life, that is, those which correspond to their interiors, nor are they allowed to turn aside in any other direction, and tarry in other places, much less to form to themselves societies according to life in externals, as formerly.

5872 All are conducted along appointed paths, nor is it permitted them to turn to the side. The like, also, happened to the sirens, likewise to the Babylonians, everywhere in the west. They go direct to their hells, without delay.

5873 It was ascertained that those who are interiorly evil, want to turn aside and tarry in places under which are those who infest the good, for their interiors make one with the infesters, and their delight is to be together with them and to injure the good. This latter delight is ingrained in them wherefore, they perceive delight as soon as they are above infesters. Whence the delight is, they do not know, but it is the delight of inflicting injury. They had this craving for a long time, nor did they suffer themselves, except reluctantly, to be conducted along paths away from those [infesting spirits]. That they wish to remain in that part where they are sensible of the delight of doing mischief, underneath, has been proved to me by much experience. They perceived that I was annoyed by the evil, and, then, they always wanted to be above that place, and were compelled, by force, to retire from it. In a word, all now proceed by their own ways to their own societies: thus, it is not allowed to tarry and form to themselves any [semblance] of heaven, overhead.

5874 In consequence of this, man now enjoys freedom of thinking rationally, for [men] were before infested by evil [spirits], who instilled evil affections: the evil who were above allied themselves with these, and thus took away the freedom of thinking rationally.

5875 Moreover, for a long time such ones as were able to conceal their interiors and make themselves appear good, were admitted into societies, but societies were continually purged from such. They were found out in many ways, especially were they detected by their wanting to look down into the places below, outside a society, or by peering about inside a society: these were all separated and cast down. They were detected in different ways, respecting which much can be said, and cast down, either in an instant, by being turned to their own loves — those treated thus are vastated — or, by being commanded to go away, and they are thus brought down to their own places.

5876 It was, for a long time, permitted them to cross over by the high places, for the reason that they all want to mount on high, but it was not so allowed afterwards, save to some through whom societies are to be purified.

THE HELL OF THE PROFANE

5877 I saw that there was a hell, which was in the north near the west, into which many of the profane were cast, and that the profane were transferred from that to another hell, very far away, in the angle of the west and south, because the hells of profaners are there

5878 Profaners induce a terrible oppression in the breast

WHO THE DRAGONS ARE, IN A SUMMARY

5879 By the dragon all those are meant who are in the knowledge of doctrinals and of the Word, and not in the life of charity. Those who are in the knowledge of doctrinals and of the Word, and at the same time in the life of charity, are Michael

THOSE WHO, SOLELY OWING TO BIRTHPLACE, ARE IN NO KNOWLEDGE OF GOD OR OF RELIGION

5880 There were some who appeared to me in sleep, now like men, and again like a certain kind of birds, with whom, also, many as it were ludicrous things occurred, such as are characteristic of sleep, by confining those birds in a cage, and so forth. At length they appeared like men. When I awoke, it was shown me that they were men born in a certain island in the West Indies, who had no knowledge of God whatever, consequently no religion, but, yet, lived sincerely and amicably. It was said that, at first, in the other life, these appear as if not possessed of rationality, but that, still, since they have not adopted any principles contrary to religion, inasmuch as they have been in ignorance, they are instructed in the other life almost like children, and gradually perfected, so that they become better than those who were born in a religion in which there are falsities, by which then good of life has been formed. It was shown that they were in such an affection of truth as is not surpassed anywhere else. This was shown by the fact that they wished to give others, but reply was made that they were not able, because they did not understand anything. Some riches were given them. These they presented to a master, but this, however, that he might take them as servants, and they be thus conducted how to live.

THE LIFE OF CHARITY WITH MAN

5881 It was perceived, that, in the Christian globe, man is by no means able to be in the life of charity, unless, when thinking about the Lord, he thinks of His Divine To think about His Divine, only when one is in the doctrinal, and not when he is thinking apart from that, is not thinking of the Lord's Divine Nor does a man think of the Lord's Divine when he prays the Father for the sake of the Son he does not then have the Lord in his idea of the Divine It was also perceived that every-one, who, when thinking of the Lord, thinks about the Lord's Divine, is in the life of charity, for, him the Lord leads

[5881]¹ It was observed, too, that many declared charity and not faith to be the essential of the Church, believing that thus they would be saved in preference to others, but they who said this from a principle only, and not from life, do not in the least differ from those who are in faith alone A certain one said that he understood that he, since he believes in charity, has the life of charity, just as he who believes in faith has the life of faith Hence it was manifest that they believed life to dwell in anyone, apart from actual living.

THE NEW HEAVEN

5882 I saw that those who were reserved by the Lord were taken up, to the number of tens of thousands, and they who were taken up, appeared like a mist rising up from the ground, when the heat of heaven beats down upon it after rain

THOSE WHO, BY SINCERE SPEECH ALONE, ARE ABLE TO WIN OVER THE SIMPLE, AND BRING THEM ON TO THEIR SIDE.

5883 It was shown by many things, and for a long time, that sincere speech alone, or that which has the ring of sincerity, could deceive the simple and those who were in externals This was shown, for a considerable time, in the case of Lars Benzels-tierna, who was able to draw to his side entire multitudes and companies, solely by a tone of sincerity, and, through conjunction with them, to inflict injury upon whomsoever he wished He said nothing else but, "Do me this favour?",¹ nor did he state any reason It was hence manifest, how innumerable they are who attend only to speech, and not at all to

¹ Swedish, *gör mig till väljare*

reasons from which, also, it could be evident in what way hell is able to deceive such ones

5884 The same was also done by others. It was only necessary for them to speak in a sincere tone, and, although they [i.e., the simple auditors] heard and saw that the speaker was a devil, they still countenanced him. Thus happened with Peter Schonstrom.

5885 The like occurred with a certain exceedingly bad devil, who drew a multitude after him nor did they question whether he were a devil or not. It was shown them that he was a devil, but, when he spoke in a sincere tone, they still adhered to him.

Another one Eric Benzelmus was able to attract through simulated affections, another, by honest words and a sincere countenance, for example, Falkei.

But all these were separated from the rest and transferred where they might learn not to render aid to devils. They were, however, for the most part, lazy ones who took no pleasure in any kind of work.

THE MORAVIANS

5886 The Moravians appear at the left, near the sole of the foot and also, above the head those who act with them. The latter suppose that, when on high, they are in heaven: for which reason they push their way thither, by phantasies. Regarding the former it was believed that they were almost Socinians, since they have not any idea of the Divine respecting the Lord, but only of the Human: that God the Father acknowledged Him as His Son, and called Him so, because He took upon Himself to save the human race by the passion of the cross. Because this was discovered they were enticed, and made common cause with the evil who desired to inflict injury upon me.

[5886] I afterwards told them, that they ought not to do so, but to no purpose: wherefore those above were cast into the north in order that they might there form a certain society in the midst in that part thus at a distance from the Christian globe. Those who were below, were likewise conducted thither. But when they were there they were, even then not willing to desist but, together with certain ones remaining above, incited the Babylonians to inflict injury at the back. They were, therefore, taken thence farther away to the northern angle, and there dispatched into a cavern which stretched obliquely under the west so that they should not any longer harm others who did not agree with them as regards religion.

THE QUALITY OF THOSE WHO ARE LIKE ABRAHAM SCHONSTROM

5887. Many of these were seen and noticed, the greatest part above the head, slightly to the back, and they were found out by this, that, as soon as they observed any who wished to commit adultery, spiritually, they conjoined themselves with them, and brought the filthiness of adultery close at hand. wherefore, as many as did so were cast forth into their hell. They were such, that, wherever they came, they were received into the company of the upright, because, as respects external appearance and speech, they did not appear to be such, but still they were found out by their taking pleasure in inflicting harm upon all persons whatsoever, for the politeness they displayed was merely exterior. It was previously seen, also, that they were able, by means of phantasies, to hurl themselves from place to place, from one height to another.

THE QUALITY OF THOSE WHO ARE LIKE CARL BROMAN

5888. One was exhibited who resembled Carl Broman, and, although he knew that a person was a friend, he yet set to work to bring evil upon him, and this stubbornly, wishing to destroy him. He did this solely for the reason that he hoped for profit, or else he favoured him by whom he thought to obtain the reputation of wealth.

ALL WHO LOOKED DOWN, EVEN THE GOOD, WERE SEPARATED FROM THE REST

5889 (((It was before shown, from experience, that those who looked down were separated from the rest. This also took place in the societies of heaven, where the upright and good are. Those who did not belong to a society, were not able to help looking at those things which were beneath, because they were not in the bond of the society, wherefore, also, they were separated from it and led away to their own society, some to lower places first, others not to lower places first, some by roundabout ways in order that they might be brought back into their own reigning affection))))

SIMPLE COMPASSION

5890. There was a spirit who stood near, a little above, and inflowed into the lids of the left eye, which seemed as it were to

discharge tear-drops. It was hence perceived that he was a spirit who was in external compassion. I afterwards spoke with him, below, and he said that he often felt such compassion for the poor and wretched that he shed tears. But, on being asked whether he gathered together the knowledges of truth and good which are of the Church, he said that he did not apply himself to learning those, but still that he was in external devotion. Hence an intimation was conveyed to him, that he was not in internal and genuine compassion, which does not exist except through the knowledges of good and truth. He in-flowed into the left breast, and a certain painful sensation, almost such as comes from those who are in external devotion, was felt. He said that he has been in heaven with the angels, but does not want to return thither. The angels then said that he came to them, imagining that he could stay with them, but they told him that he was not able to endure them nor they him, because it was perceived that he was only in the external,

5891 but, that if he wanted to be there, he might perhaps be able to be in a certain quarter of the society where the simple good were. He also withdrew thither, and mingled with those who were there, but they were not able to endure him. One or two of them went to a certain governor, saying, that it was better that he be told to go somewhere else, because his compassion was moved towards everyone whatever, and he did not inquire whether it was of use, but that they see, first, of what quality those are to whom they are to extend pity, and thus in what manner they shall pity them, with discrimination. In consequence of this, he was told by the governor that it would be better for him to go away to some other society where were those like him, and that he would there enjoy the delight of his own heaven which, also, he did. He had no wish to harm others.

CONRAD RIBBING

5892 He began to counsel the wicked, it being unknown who he was. Wherefore, he was let into his nature, still, however, in such wise that he was, at the same time, similar in externals to what he was when he had given such counsels in the world, and when he spoke, in the world, from an interior discernment of a matter, as he was accustomed to do, owing to his being continually in seclusion at home, because of his inability to seek company elsewhere, on account of his feet, and owing to his being engaged, at the same time, in such business transactions as required him to think deeply, and also owing to his

being puffed up by interior love of self and by cunning in schemes. He then began to contrive artifices roundabout, with interior cunning, by means of which he allured very many, whom he posted for destroying the good whom the Lord protected, and it was marvellous that [I was] speaking with him, at the same time, respecting various things, which he also clearly apprehended, and, since he persisted, [and] could not be dragged away by any warning or fear of hell, he was, therefore, grievously punished several times. He said that he wished to desist, but that he was not able. He was told that that arises from the fact that he had no fear of the Divine, nor did he think of Him. After this, he desired to go into hell, in order to see what it was like, wherefore, it was permitted him to go wherever he wished. He went far away into the west beside the north, to the profoundly wicked. He was asked to stay there, but was not willing, because they were crafty. He discerned this, and, therefore, went to a place farther off in the same direction, and stopped there. They were evil there, but not so wicked as those who were at the front.

5893 On coming to that place, he was let into his interiors, which state was pleasing to him. He then said to them, that they were to give him whatever they possessed, which, at first, they refused, but afterwards, by the force of [his] thought, and by promises to return it, he prevailed. Next, he wanted them to do exactly as he wished, which, also, he obtained. After this, he distributed of those possessions to everyone according to [his] arbitrary preference: much, to him who favoured him greatly, to another, little, according to the degree in which they were pleasing to him. By this was manifested of what character he had been in the world, and how he had thought from the lust of the love of self. He also confessed that he had so thought: namely, that, if he had absolute power, which also he coveted in the highest degree, he would do thus with all: he would take possession of all things of theirs, and give to everyone, according to their doing, altogether and blindly, as he ordered. Thus, also, was manifested, that he esteemed himself, as regards intelligence, before all others in the world.

5894 When, therefore, those in that hell complained of the loss of their possessions, he was there most severely punished, as to the face and body. This being over, he was let out and put into his external: he was put in remembrance of such things, and he confessed that he cherished such desires in himself. But not even so did he desist: he was prompted to various passions, and also to revenge; and it was ascertained that he was continually in the purpose of taking revenge upon those who spoke anything, even if it were nothing bad, contrary to his love, and

that he cherished revenge even to the death, and sought how he might injure him [*i e*, his enemy] unawares, even by the authority of his official position, besides many other things. Wherefore, he was driven towards the south-west corner, afar off, where such are, into a hell there. When cast down, he seemed, at first, to be enveloped in a cloud.

WHAT ONES ARE EXCEEDINGLY FAR OFF IN THE WEST

5895 It was observed, that, beyond the most wicked of the Babylonian communion in the west, there are hells by degrees not so atrocious, also, that the wickedness is lessened by degrees till you reach the Mohammedans and Gentiles, and this for the reason that there may be equilibrium.

PHANTASIES

5896 What phantasies are could be evident from a certain one who was in phantasies, for he seemed of himself to mount into a chariot, and the chariot to be changed into an elephant, he also seemed to himself to be seated on the elephant and the next moment to be thrown down by the elephant's trunk, and also to be trampled upon. After he rose up, they [*i e*, the bystanders] spoke to him, saying, that those things were visions and not realities. He replied that he knew they were visions, but that, still, since he saw them with his eyes, and felt the pain of the trampling and of the throwing down, it cannot be otherwise than real. The spirits reasoned with him, at considerable length, that it was merely a vision, but yet he could not be convinced that it was not real, because he actually saw and felt it. It was Jacob Benzelius.

A SPIRIT CANNOT REFRAIN FROM DOING AS HIS LOVE DIRECTS

5897 A certain one who was in the lust of revenge and in self-love, plotted many things for destroying those whom the Lord protected. His attempts were numerous. Other spirits afterwards spoke to him, asking why he did so. He said that he could not help it, because he was in the thought of revenge. They asked why he did not think of the consequence. He said that the lust carried away the thought of that, so that it was swept aside as it were of itself besides many similar things. It was hence observed that he thought as he did when he had been left to

himself in the world, and but that external bonds had there restrained him, he would [then] have acted similarly, for he did not now think of his position and the loss of it, for he had no recollection of that, but only of revenge and of the possibility which there was, through his being able to summon many to his assistance, and through arts, of accomplishing his purpose. This also was Jacob Benzeliuſ.

THE SPHERE OF THE LORD'S DIVINE.

5898 At the back were many who leagued themselves together to destroy those whom the Lord protected. There were many of these leagues. They began, moreover, to assail [their victims], but it was immediately noticed that those whom the Lord protected were engirded by the sphere of the Lord's Divine. That sphere unfolded itself towards those who assailed, and some ventured to enter it, but they were, thereupon, instantly penetrated with such anxiety of heart that they became like those who struggle in agony, some, throwing themselves down on the ground, writhed like serpents. I heard them crying out that they would never do such things again. A certain one Lais Benzelstjerna rolled himself along by a long course towards a hell in the west, and plunged himself deeply in.

CATS

5899 Some, when explored by the angels, appear as cats. They are those who are able to be in the sphere of the Divine without being tortured, at which I marvelled. There was one such in the sphere mentioned above, and interiorly in it, nor did he retire. It was also told me out of heaven, that such ones are able to ascend into certain heavens and stay, nor can they be driven away by the angelic sphere, like others, but there are some there who command them, by word of mouth, to begone, and thus they go away. Those who so command are in power from the Lord. The reason that such are cats, is, because those are cats who have been in external worship and have lived morally, and also attended church, and listened to the sermons, but have given no heed whatever to the things that were preached, and who thus did not imbibe any knowledges of truth and good, to which they had paid no attention, but only to the speech without the sense. Such, moreover, was B[aron] Stjerncrona, who merely sang, Amen, but paid no attention to any knowledges

WHAT ONES ALSO ARE SERPENTS

5900. Those also are serpents, who, in the world, have lived alone, and have thus pondered over the various things which happened in the world, and have not divulged their thoughts to anyone. Those who thought ill of their country and neighbour act similarly to serpents, and, also, when explored by the angels, appear as serpents. They are at the back, and their purpose inflows at the hinder part, between the loins, and the worse ones, as far as to the genitals. Those who have not divulged their thoughts, and yet knew how to comport themselves according to the received etiquette and external propriety, are admitted into societies of the upright, because they do not exhibit their thoughts, but, still, they go out and act in league with the wicked, and return, nor do they say what they have done, only that they have enjoyed themselves. Gustav Benzeltjerna

THOSE WHO LOOK ABOUT THEM, AND ARE NOT SO MUCH ON
HIGH WHAT OF HARM THEY INTRODUCE

5901 There were some spirits from Utrecht who were in a society, not particularly evil but not at all in thoughts. They were in a place almost level, not on high and frequently salled forth and thus looked around from all points, and thus from inquisitiveness. I conversed with them, and they spoke without any intelligence, to such a degree that I could not listen to them. By their looking around, they called forth spirits from every quarter, and when they turned themselves from them to me, those spirits operated into me and introduced evil, and sometimes wickedness. The spirits of the society considered that they were guiltless, because they did not introduce the evil themselves, but it was shown them that they furnished light, and thus the means, to those who did, and that, apart from such direction, they would not have known me. As, also, they still brought about evil, like those who call forth the evil [spirits] and inflict harm in conjunction with them, all those [female spirits] who went forth from the society were cast out. Similar ones from the same country, corresponding to these, were also overhead. These, likewise, inflamed with the desire of looking down, were enraged against me, and were instructed by a certain foreign spirit how to make an opening beneath them, and then, as by looking in, they called forth execrable spirits from whom herissued wickedness. It was hence manifested, that it is not per-

mitted to anyone to go forth and look around him, beyond his own territory.

5902. The means of going out of his own society, or town, and to ramble about there, is given to every spirit. Those who love use for the sake of use, never wish, they do not even know how, to look around them beyond their own territory, nor, inasmuch as they have no such purpose, have they such a view wherefore, the territories elsewhere do not appear to them. It is different with those who do not love use for the sake of use. With these, the desire of seeing things outside is ingrained, and they do it. These, also, are the ones from whom all societies are purged, and they are cast forth to some other place, according to their life.

HYPOCRITES

5903. When hypocrites ascend into the heavens, and converse there with the wise respecting the things of the Church and of heaven, they appear in the eyes of the angels, there, of a hideous countenance, but they think they appear of a handsome countenance, and say that they so appear. But, still, the angels see them as they are inwardly. To the simple, however, they appear of a countenance which they adjust in agreement with their description wherefore, as they have such an appearance, they are instantly cast down.

THOSE WHO ARE ABLE TO TURN ASIDE THOUGHTS

5904. There are certain [women] in society, who perceive the singulars of thought, and they are in that kind of malice that they then instantly turn them aside in some other direction, so that the other is not able to remember. They also know how to involve in obscurity, and thus to cover up, that which they have turned aside, so that he [*i.e.*, the other person] can with difficulty bring it back to remembrance. But, as these [women] are malicious, they are all rejected.

THOSE WHO SEE AT NIGHT, AND NOT BY DAY, LIKE [CERTAIN] BIRDS

5905. Many of the Spiritual are not able to see those who are in an interior heaven, and, if they see them, they see them in the dusk, as it were, of evening, and then do not see them.

their own truth as regards thought respecting those things not knowing that the affection of truth looks to life and not to thought only, nor yet knowing that that affection which looks to thought alone is the affection of its own glory, or of its own advantage, which, in relation to truths, is filthy, or, that the faith of that affection is either nothing, or is persuasive. Having heard these things, Luther rushed out of his dwelling, because their speech was pleasing to him, and he was at the time in the same [idea], and in such a persuasion.

5912 that the thing was so, that the truths which teach could not be seen, because it [*re*, the persuasion] smothered the understanding of those who were at the same time in externals. They saw that it was false and that there was nothing of confirmation in it, thus nothing from rational light, but only from persuasion. He had contracted this through the circumstance, that he had believed that whatever he thought was indubitable, because in the world men followed him, and [his doctrines] were received in whole kingdoms, and, thus, owing to the fire of glory. wherefore, no other reply was then given him, because nothing can be answered to such a persuasion until the persuasion is dispelled. There is no interior understanding, wherefore, he became a turtle dove as to countenance, peaked from the fore part of the brain towards the mouth, so that he appeared like ¹, at the mouth, as also he confessed. This occurred because he drew forth nothing ¹ [from] the will but only from thought.

5913 At length, when [his] persuasive [ardour] cooled down, I spoke to him about persuasion and persuasive faith, saying that it chokes the understanding of others, and that it also exists with evil men who have confirmed themselves in falsities as, for example, who have confirmed themselves against the Divine in favour of nature. [Something] was said respecting the persuasion of such [ones], and respecting Nephilim, also, that persuasion does not exist with those who are in a genuine affection of truth, but that, in place of it, there is intellectual light, along with its reasons and confirmations, which are then simultaneously presented. It is different with those who are in persuasion, for, if their reasonings and confirmations were to go forth they would perish, for they are all opposed to heaven. Luther said that it is not allowed him to be in his persuasive, and that as often as he comes into it he is tormented, and therefore he desists, also, that when he apprehends that his persuasive may insinuate itself, he flees into a chamber where it is dispersed, but that still it is allowed him to confirm his own [doctrine] by reasonings. It was said that the reason this is

¹ The MS in these places is undecipherable —Tr

so, is in order that those who come from the world, and are in a similar doctrine, may come to those who are in the like, and this according to the order of heaven.

5914 Afterwards, I said various things to him about the good of charity and faith therefrom, and this in intellectual light. On another occasion, also, I spoke for two hours; and, at that time, angelic spirits were associated with him, so that he might be able to perceive the things that were said, and then he acknowledged them, and confessed that he had been in falsity, but that he was not able to enter farther into these things, and this for the reason that he had confirmed himself in faith alone. He proceeded so far as to wish to make those things of his doctrine, which also he attempted, but in vain, since he was then entirely darkened as to his understanding, as also was told him. He was, therefore, removed, and there were taken away from him the angelic spirits who had been adjoined to him; and so he returned into his doctrine and into his natural lumen, consequently into his life wherein he had been before.

5915 Luther was fonder than others of arguing and of confirming by reasonings, and said that he rarely comes across such as were able to debate with him concerning his doctrinals, thus, lamenting that he was rarely able to be in that delight. It was, therefore, told him, that the reason he is such, is, because he hatched his dogmas from his thought, and also meditated continually about the connection of things with his principle, and that they who do so, love to argue, and to present and listen to, such things, in thought. The reason others are not like this, is, because they learn doctrinals, but do not ponder the connection of other things with the principle, except when they do it from others and not from themselves. They, therefore, do not let themselves into interior thought, for they who are only in confirmations of a dogma, and also let themselves into confirmations of the connection [of other things with it], not from themselves and from their own thought but from that of others, do not see them, and those who are learned think only of the confirmation of one thing, thus, they do not have the mind diffused to other things, like their leader. Besides this, the followers have thought but little about such things save when they have been preaching and teaching, and, in the interval, of worldly and bodily matters. He, however, continually, from morning even until evening wherefore, as he said, when those come to him who are able to debate, they do not long stand against his reasonings, but, after a short stay, retire, because he wearied their thoughts.

5916 Still, he is preserved, although he had been in falsities of doctrine, because he, still, spoke much in his conversation

about the good of life, and thus because he had been, notwithstanding, in some good of life. He was told, also, that, as often as he had been in the good of speech and of life, he had not thought from his doctrinal respecting faith alone, which happens also with others, as has been proved by various experiences

THERE ARE TWO STATES OF MAN, ESPECIALLY OF A LEARNED MAN

5917 With men who teach and who reason about Divine truths, there are two states, one when they are teaching and thinking from doctrine, the other when they think in themselves apart from doctrine. While they are in the former state, they are [not] then in a state from themselves, because only in thought from doctrine, and, as long as they are in this state, they know nothing else than that the things they are saying are true at such times, they take the things they say from the memory. But, when they are in the second state, they are then in themselves, and they think from their will, or love, consequently from their life, and then they do not think anything from their doctrinal. This state is the proper one of a man's spirit, because he thinks from his will, or from his love, therefore from his life. The former state is not his proper one, because it is apart from the will, which constitutes the very life. After death, therefore, a man remains such as was his second state, because that state is the state of his life, but the former is not the proper state of the man, because this state is merely a state of thought from the memory. In the latter state, the former state is laid asleep, and, in that state, he is urged to speak as he then does by the love of fame. Many examples may be given of those, who, in their proper state, have thought against the Divine and against all things of the Church, but, in the former state, while they were preaching, have thought nothing else than that the truth really is as they [then] declared.

5918 With those, who are in the doctrinals respecting faith alone, and still in some good of life, there are also two states. When they are in their doctrinals, they are then in their light (*lumen*), and as it were in their wakefulness, being in the enjoyment of talking about the affairs of the Church, but when they are by themselves, and think within themselves, then, inasmuch as they are in some dim good of life, then ideas are also in shade, and then comparatively, as it were, in a sleep, for they then think, apart from the doctrinal ground, that the good

of life saves man This was the case with Luther. He was in the joy of his life when he was able to argue, and the more sharply, the greater his delight, but, when he thought within himself, apart from a doctrinal ground, he was in obscurity, and then he pondered about life

THE LORD [AS CONCEIVED] AMONG THE AFRICANS

5919 The Africans with whom there is a revelation, do not know, respecting the Lord, that He was born a man, but they know that God is a man, and say that He Himself created Himself Man On hearing this, it was granted me to talk with Africans, to whom it was stated, that it is true that Jehovah Himself created Himself Man, because from His own proper Power, He had made His Human Divine

MELANCTHON AND THE PERSUASIVE [FACULITY], ALSO CALVIN THE ORIGIN OF THE LEFK

5920 I conversed with Melancthon, and a little with Calvin, but the latter withdrew, because he was not such [as Melancthon], for he led a Christian life, but Melancthon confirmed himself in faith alone, and was scarcely willing to hear of charity and the good thereof wherefore, his thought was full of things of such a kind, and hence he acquired a Persuasive, which, indeed, was not strong, but still such that it extinguished intellectual life in others, so that they were not then able to see truths in any light, as previously, and, as his species of persuasion, which appeared snow-white, was of such a nature, therefore, when he was not able to convince people concerning faith alone by arguments, he fixed his eyes upon them, and directed his Persuasive into their eyes, and thus they were unable to bring forth anything in opposition to him They told him, however, that this is an artifice, in order that they may not perceive what they did before He, therefore, went away from them, knowing well that he employed such artifice Wherefore some complained of him He also directed such Persuasive into us, and in a similar way endeavoured to overshadow the light of truth;

5921 but, as this was perceived, it was said that the Persuasive is of such a nature, and that in the spiritual world it is wholly forbidden to speak from the Persuasive, but from reason, and so from truths themselves To these observations he replied, that he knows how to present such Persuasive Where-

fore, as it was forbidden, he was conducted hither and thither in order that this Persuasive might be taken away from him, but he was for some time protected by those who were in a similar situation with him whereby they, also, were separated from others. He came to me in his persuasion, and there exhaled from him as it were the smell of leeks (*hvitlok*¹), and the pungency strongly affected the left eye. Hence was evident to which ones the smell of leeks corresponds. I also spoke with him about the Persuasive, saying, that it is given in connection with those things which belong to the Church, and also which are opposed to it, also, about the hell of the Nephilim, of what kind their Persuasive was, likewise, that some of the Papist communion, who are in the Persuasive of their religion, are cast therein and so forth. It was also stated that all who employ persuasion are rejected, and, for the greater part, [are cast] into that hell and round about in that region, but that those who are able to refrain suffer great severities.

5922 Melancthon stayed for several days after this, and was behind, at the left. He was partial to places from whence his life was somewhat communicated, and it was then evident that he has been a hypocrite, for he induced great pain in the temple and teeth, on both sides, respecting which I spoke with some, who said that he declared that he loves the life of good and also leads it, when, notwithstanding, from his principle of religion, he utterly rejected it. It was also said that he preached, several times, and, when it was about faith alone, that the Church was not willing to listen to such things as he said, wherefore, he had refrained from preaching in that manner.

5923 It was next shown, how he procured for himself communication with heaven by abuse of correspondences, [namely] that he extended some red thing in front above the forehead, if it were, (concealed),² and that he made it into various forms whereby, a communication being established, he spoke certain ones there, and was rebuked, because such a thing magical, besides similar things. Other like things, also, projected into the air.

He said that he ascended into that heaven, and that when he came thither, he saw nothing, but, when his eyes were opened, he saw magnificent things, but that he was impelled to descend. This was permitted, in order that we might know what heaven is like, because he had thought enough.

But, after some days, he began to act out when malignant who secretly infested me, by insinuations, then,

¹ Swedish for *leek*.

² This is printed exactly as in the Latin; though why it is, for we cannot say —Tr.

were above to persist therein, wherefore, he was next cast back among those who are in faith alone and dispute from falsities, where there is gnashing of teeth

THE LORD [AS CONCEIVED] AMONG THE PAPISTS

5924 I conversed with a certain one respecting the Lord, as to whether he has thought about the Lord's Divine he said that as often as he was in doctrine with discernment, he knew the Lord's Divine was equal to the Divine of the Father Thereupon, inquiry was made of the Papists, whether they have thought about the Lord's Divine They replied, that they had not; and, when it was urged that yet this is of their doctrine, they turned away. The reason that they do not reflect about the Lord's Divine, is because they have transferred all His Divine to themselves, saying, that that power was conferred upon His Human, by the Father, and not by Himself, and, even if conferred by Himself, that the Divine was in the Human Itself as the soul in the body, and that they were not then able to separate them

THOSE WHO ARE IN GOOD AND NOT IN TRUTHS

5925 There were certain ones on high, who might have been supposed to be among the angels, but they turned themselves away as often as they perceived truths arising from affection, and then, at the same time, countenanced the diabolical crew, which was beneath, by consenting with them By this they were detected, and they were cast down They were capable of being among the lowest in the heavenly Kingdom, if they can be separated from the diabolical Their quality was exhibited, by turning of the hinder part of the head [towards us], and the hinder part appeared extremely becoming on account of the hair it were combed, by which good was signified, but they were unwilling to show the face, saying, that they are unwilling to show this, because the face is hideous It was stated by Persuasive into their face was almost a monstrosity, from protuberance the light Hence it was evident, that the intellectual

5921 but, as the voluntary appears in the face [This was] a persuasive is of such a ere averse from knowledges wholly forbidden to and so from truth FAITH

the presence of Melancthon concerning faith
spirit is not a spirit save from his good or evil,

and that his whole bulk is as are his goods and evils, both as to the face, and as to the body, and the speech, for from the speech is heard what he is, and that thus he has faith in the same degree that he has good, but of what degree and quality he is as to life, was also shown by living experience. Of what kind his spirit is, was shown which can take place in the spiritual world and then his whole inward nature appeared such as it is, as regards good, and it was also then shown that he has no more faith than as much as proceeds from his good, and that the residue which he called faith, is in front outside of him, as it were in the skin. Many said this, and a certain one who previously believed that faith alone does exist, and salvation thereby, advancing, cried out that he now saw that no one has more faith than he has charity. Wherefore, they [*i.e.*, such spirits as Melancthon] should be called cutaneous spirits.

THE LORD

5927 I conversed with angels about the Lord, saying, that His Divine was from eternity, for the doctrine of the Church from the Word teaches, that He was born of the Father from eternity. Hence it might follow that He was not conceived by the Father, but that He was conceived by His own Divine, and thus could not be termed, in the world, the Son of God, but His own Son.

THOSE WHO MAKE THE LUTHERAN RELIGION OF THE LIFE

5928 There are a few who make the Lutheran religion of life for they have no doctrine of life, but of faith alone, but, still those make that religion of life who think, from faith, that, *sms*, they are justified, nothing of evil is imputed to them, and with good of life contributes nothing to salvation. These, who *are* faith, they frequently think thus about the acts of *gs*, *aling*, make that religion of the life, and it is ill with *th* is as other life, nor can they be amended, inasmuch as *id t'* such as the man was, in respect to life from *faith* *eyesing* faith a certain one who underwent a certain temptation *two* states sequence thereof, thought thus about his *ev* *ord* their light account of good. He became such that *haoug* in the *en-receiving* any truth wherefore, he was *sep* *et* *rch*, but when He was in a society of the good, and *dwc* *ins* *n*selves, then, there, and when he came towards the *mid* *air* ideas are annoyance, as it were an impediment to thinking *hy* a sleep, for *at* the *goc*

THE INFLUX OF THOSE THAT ARE IN EVIL, WHO ARE ON HIGH,
INTO THE DRAGONS BENEATH

5929 That the evil, by means of phantasies, also ascend on high, and then believe that they are in heaven, has been stated many times already; for of these consisted the former heaven, which perished. Those are in these places who look down to the lower parts, and also some who do not look down. Both sorts like the places, there, because those who infest the upright, and commit disgraceful acts, are diametrically beneath. Since these things are of their love, and they have a communication with those who are diametrically beneath, therefore such places are agreeable to them. These they choose. they go to them in order that they may be in their delight. Some of them know that such things are beneath. These are they who look down. Some do not know, because they do not look down, but, still, they are then sensible of the delight, and love to stay above the place, and then, at the same time, they cast down an abominable influx of the affection, or love, of such things, and thus inject it into abominable affections and thoughts, but they who have not been in such things in the world, are removed from such abominable influx by the Lord, for, on a higher level, things act very extensively into lower things. Wherefore, as such ones had constituted the former heaven so-called, they were all cast out. Those who have been in faith alone, or in no doctrine, but merely knew something of the sense of the letter of the Word, cast down a sphere of abominable adultery with an aunt, and with a daughter-in-law, which adultery is from the lowest hell, with which they have a communication.

the HOW SPIRITS ARE EXPLORED BY BEING TURNED ROUND

that 1. When any spirit comes into a good society, investigation being made, in various ways, as to what he is, and also by were not, in round, so that it is seen what he looks like in front, ing to do, the face, and what he looks like as to the back part of others, that if he looks as it were becoming as to the back ances and limbs, he is then received. The reason is, because the conjoined with, but not the back of the head, for it is into proof that they wad that the affections which are of the love a spirit is manifested as to his love, in the

5926 I spoke in spirits who know how to deceive others, by alone, that a spirit turning the back of the head to a good society

with which they have procured to themselves communication. Wherefore such a one then appears as it were becoming, even as regards the back of the head, but, if the same spirit be turned round to the other side of them, so as not to be able to turn the back of the head at the time to that society, he then appears such as he is

HOW THAT WHICH IS FROM HEAVEN IS RECEIVED BY THOSE OF THE CHURCH AT THE PRESENT DAY

5931 I heard that many have looked into my books on heaven and hell, etc, and yet have not been satisfied wherefore, they leave them alone, when, nevertheless, they are arcana of heaven. As I wondered at this, many Christians now in the world, differing as respects life, were instanced some who do not care for such things, some who care little, some who are in worldly pursuits, which they prefer, some who attend churches only from habit some one way and some another and it was discovered that there are very few who receive anything which is from heaven, and that many nauseate and reject it, so that this is the character of men in the Church, at the present day

THE STATE OF THOSE IN HELL

5932 It was granted to see into a certain hell, where they were not so very evil. I saw many there in a chamber towards the front, and another chamber within, leading out of which was an apartment for a judge, who was there alone. Thither came a certain one ¹ a lover of self, and when he came thither he placed himself upon a kind of throne, believing that he was admitted there in order that he might be the judge, but the crowd, there, went behind the throne, and some crawled across beneath the throne, along the length and breadth, in consequence of which he became, as it were, invisible, not only to me, but also to himself, and almost insensible. He knew only that he was there. They also made fun of him, by sitting near him and over him. At length, the judge came out of his room, and seated himself upon that throne at the right-hand side, and there then appeared as it were a fieriness in the right cheek, and then in the left cheek also, which was a sign, not only that he was the judge but also that he would administer judgment. He inquired whether any one had committed evil. Some were arraigned and sentenced to punishment. The rest were commended and let go. The judge tolerated everything as

¹ The MS. is undecipherable in this place — Tr

regards making fun and having their jokes, only they must not do evil to anyone. They fear him exceedingly, because he possesses power. It was also seen, in what manner they seek out those who do evil, and, when they discover them, keep them in restraint. They go with a sort of banner of a round form, which shades off from dark to white, and with this they make search. They are thus led to those who do evil, and they let down that banner upon such a one, and he then lies under it, nor can he stir from thence, and this even until he has been judged. This hell, however, was among the milder ones.

SIGNS OF THE CONJUNCTION OF A MAN WITH HEAVEN

5933 Nobody can be conjoined with heaven, and therefore with the Divine, save by such things as are of the Word, and thence of the Church. A man who is not in these, no matter how morally, that is, sincerely and justly, he lives, still has no conjunction with heaven. The reason is, because man becomes spiritual solely by the things which are of the Word and the Church, and all who are in the heavens are spiritual. To become spiritual, is not only to know those things, and to speak of them, but also to be affected therewith, thus to live according to them. The life of a man according to these things, and for the sake of them, makes the man spiritual. Then, first, is there effected with him a conjunction with heaven; but, if a man act sincerely and justly for reasons pertaining to the world, gain and honours, and on account of the civil laws, he does not become spiritual, because the end he proposed to himself is worldly and bodily, and the justice and sincerity derive their existence and essence from that, which is not spiritual, but worldly and bodily. By much experience it has become certain to me, that they who have not, by goods and truths carried right into the life, acquired for themselves spiritual life, are not admitted into heaven, because they have no conjunction, but that they are rejected. This, too, every one may see by intuition from natural light alone, namely, that nobody can be conjoined with the spiritual, thus with the angels, unless he be spiritual, and that nobody can become spiritual save by the goods and truths of the Church, also, that knowing those things and talking about them is not spiritual, but living according to them, inasmuch as nothing enters into a man save what is of his thought, from affection or love.

To these observations must be added, that nobody can become spiritual unless he acknowledge the Lord's Divine

They who were at the back, lay in wait for the affections and the thoughts therefrom for the most part when there was a state of despair anywhere, where, also, similar things occurred and so forth.

PAPISTS WHO WISHED TO BETAKE THEMSELVES TO THE CHRISTIAN WORLD

5938 Many of the Babylonish crew burned to kill the Reformed, despatching to them spies, whom they sustained from their places, and this in various modes by forming leagues. But they were punished most grievously, by the destroying of everything human and by being rent asunder, and were thus cast into hell. But yet, even so, they are scarcely deterred, for they burn with the passion of destroying all the Reformed, which passion burns very fiercely with them at the present day.

THERE ARE MANY THINGS WHICH BRING ABOUT WHOREDOMS AND ADULTERIES

5939 All degrees of criminality correspond to such things as are spiritual sins. I will mention two. Those who are in faith alone and do not trouble about life, produce adultery with an aunt, and with a mother. At the presence of these [spirits], such a thought occurs. Those who worship piously and devoutly in churches, and at such times think solely about God, and not about life, to these adulteries with a sister correspond. Such a thought occurs at their presence. Another execrable adultery [is produced] by those who talk much about God, and yet have no scruples about cheating men, and, if they could, about robbing them of their possessions. These, in their place, commit adultery with their maids, whom they change frequently, and thus with whomsoever they please. Those who are in the love of self, and whose love is to rule over others, are Sodomites.

ALL THINGS FROM THE SPIRITUAL WORLD ARE AFFECTIONS WHICH ARE OF LOVE

5940 There were spirits with me, who were in thought as to what faith and love are, but, for an hour's time which passed, they thought respecting affection, which is love, in this wise, that the universal heaven is arranged according to the variety thereof, and also every one of the societies there among themselves, also, all and every one of the things which are with man,

in his understanding, consequently all things of the body, because these are material forms belonging to the will, and hence to the understanding, moreover, that there is nothing at all else, which lives and forms and acts, consequently, that there is no faith at all apart from it, since faith apart from it is formed from the affection which is of the love of self and the world, and then it forms that faith as it does worldly scientifics, and reigns over it in a similar way, for it produces it in a like manner. Hence it is, that there is with them nothing of truth, no rational sight, nor aught of life, in the things which pertain to the Church.

It was also ascertained that the varieties of affections which are of love, are indefinite and manifold, and that few come to the knowledge of man, also, that the government of the Lord's Providence is through them, thus through good into truth, or through affection into thought.

THOSE WHO ARE IN THE CELESTIAL KINGDOM, AND THE GENII

5941 Those become of that sort who do not reflect upon any subject, but sometimes remain as if they do not think, and suppose that, if they do not reflect upon the matter, they do not think at all. At such a time, the affections which are of their love are varied without their perceiving it, which also appears in the changes of their minds, and sometimes in their faces. In consequence of this, they believe that they do not think at all. With those who are in the spiritual love of truth, which is perceived by delight in listening to preachings and other [disquisitions] upon the truths of Word, of Heaven, and of the Church, when these think, good affections from the Lord through heaven are varied, and perfected daily, they being ignorant of the fact, and according to these they live. But with those who are in the love of self and of the world, evil affections, which are numerous and antagonistic to the neighbour, are varied, these become genii. The first and last named perceive a delight in sitting as it were without thought, this is their repose and refreshment. They are also able to think from the understanding if they see anything, but not with penetration, also from the memory of such things as have met their sight, but not about matters of faith.

When they are together they also speak but little, and when they wish to say anything, they first exhibit it in dumb show for instance, if they are going anywhere, they first go to a place which looks thither, and point, and afterwards say. They show many things by representatives: as, for example, when they

meet with anyone spiritual, they represent a ship with such things as correspond if that spiritual person is crafty and evil, they surround the ship with serpents So in a thousand ways

THOSE WHO ACKNOWLEDGE THE FATHER ONLY, AND PASS BY THE LORD, ARE TURNED TO THE LOVES OF THE BODY AND OF THE WORLD,

5941[1] All persons whatsoever, in the other life, are fixedly turned to their loves, thus either to the loves of heaven, or to the loves of hell Those who acknowledge the Father only, and not the Lord, inasmuch as these cannot think about the Father under any form, are unable to be turned by the Lord to Himself Hence there was with them a looking around on every side, which is contrary to order. Wherefore, they can only be turned to the loves of the body and the world They were likewise turned thus, in the life of their body, and, for that reason, they have not any religion in their spirit Some look above them, in the sky overhead, or the zenith, at one, as it were a man, whom they say is the Father, but these also are in like manner without determination [of loves], wherefore, they who have lived well are turned by little and little to the Lord, as a sun, as a moon, but those who have lived ill are rejected Determinations to loves are all in the face

Sometimes those who are turned to the Lord are remitted into the idea of a God overhead, and then they are not in intelligence, but in a sort of stupidity The greatest part are at such times in ideas of natural thought

INFLUX

5942 I have perceived, with others as well [as myself], an influx sometimes of sadness, at others of cheerfulness, and have perceived that there were spirits beneath, who sought out whatever of sadness is with me, and spoke of those things to each other Moreover, I have heard it And hence the undelightfulness that was with me formerly, was perceived in me as undelightful [at these times], and so forth

THE SPEECH OF ANGELS, EXTERIOR AND INTERIOR

5943 I have been in company with the angels, and it has been granted to become acquainted with their speech by experience There are four kinds of speech, like as there are

four kinds of angels a material speech of visible objects, and an interior speech of visual things, which are speeches of the understanding, or of the thought. There is a speech of the affections of the body, and a speech of the affections of the heart, which are speeches of the will, or of the affection. Some who were able to be in the speech of the affections of the body, conversed with me, and expressed my affections when relating to the body, in suitable terms, at which I was astonished that they were able to express these in terms, and perfectly suitable ones, and the exterior and interior affections of the body without exception. They were delightful and charming, and conjoined with many affections which were expressed. Certain spirits from a distance heard and understood, but I, being in the natural [state], did not hear the words, but I perceived the affections which they uttered in the words. This speech cannot be understood by those who are in the visible things only, as they also said. But it was told them that there is also a speech of the heart, which is a speech of love to the Lord. These afterwards spoke with the former ones, and said that they did not hear, nor were they able to hear the words, but that they perceived the things which they uttered, from affection, as I did when the former ones spoke. Regarding the former speech, it was said that it was indeed similar to the speech of visual things, as regards the words which the letters compose, but still that each letter is uttered differently, namely, according to the affection, and that there is also this difference, that other words are unintelligible to those who are in visual things alone. But the speech of visual things consists in speaking and expressing those things which are seen by the eyes, and describing them, this according to visual and intellectual ideas, for example, houses, palaces, gardens, men's clothing, and many other things. This speech is both exterior and interior. The exterior is material, or sensual, the interior is natural, or intellectual.

I afterwards heard spirits conversing with angels of the interior heaven. They said that they heard speech with the ears, but yet did not comprehend, because things which were of interior wisdom were expressed by their words, and, inasmuch as they did not understand these, therefore neither did they the words.

THE TREE OF KNOWLEDGE

5944 Few are aware what their having sinned against God by eating of the tree of knowledge signifies, and they

who are spiritual are not able to know this, but only those know who are celestial. This was made clear by the following considerations. (1) For instance, anyone is able to think well from the analytical faculty implanted in every man, and from its rules, which are innumerable, and afterwards he desires to think from metaphysical and logical rules. Immediately he, in thinking, [wishes] to think of these, and afterwards from them, his former faculty perishes. (2) In like manner, when any one is able to bear himself with propriety, so that nothing is deficient if he afterwards learns the rules of etiquette from science, and regulates his conduct, and moves his body and face, according to this, then his natural faculty perishes, and he regulates himself from simulation belonging to proprium. (3) The case is similar if an excellent dancer afterwards wishes to learn rules, and dances according to them, still more if he wishes to dance according to a knowledge of the muscles. (4) In a word, so far as a man wishes to think and act from science, which resides in the memory, so far he acts from his intellectual proprium; but so far as he does so from affection, so far it is from a different origin. As respects truth and good, so far as he thinks, wills and does these things from science, which is of the memory, thus from mere mechanical compliance, so far he acts from the intellectual proprium, thus from evil; the proprium is evil. (5) It is hence manifest, that, so far as a man is led by the Lord, so far he is led by affection within him, and by means of innumerable laws almost all of which are unknown; if he, then, desires to act from science, at that moment, the former faculty, which is from the Lord's Divine influx, perishes, and there exists a state from proprium, which is from evil. (6) This is meant by the Lord's words "Let your speech be yea, or nay, what is beyond, is from evil."

FAITH IS OF CHARITY, AND AS TO ESSENCE IS CHARITY

5945. I have been in conversation with certain Englishmen. It was believed that in the world they were Bishops. I spoke to them about faith and charity. They supposed, from the opinion they had adopted in the world, that faith could be given without charity, also, that faith was prior to charity, because [the latter was] from it. [we conversed] also of other matters relating to justification by faith. Their discourse was exceedingly clever. They said that faith could be given without charity, not only because doctrinals from the Word can be believed in, for example, that [a man can] believe that there is a God, that the Word is Divine, and the like; which, except they were believed, they

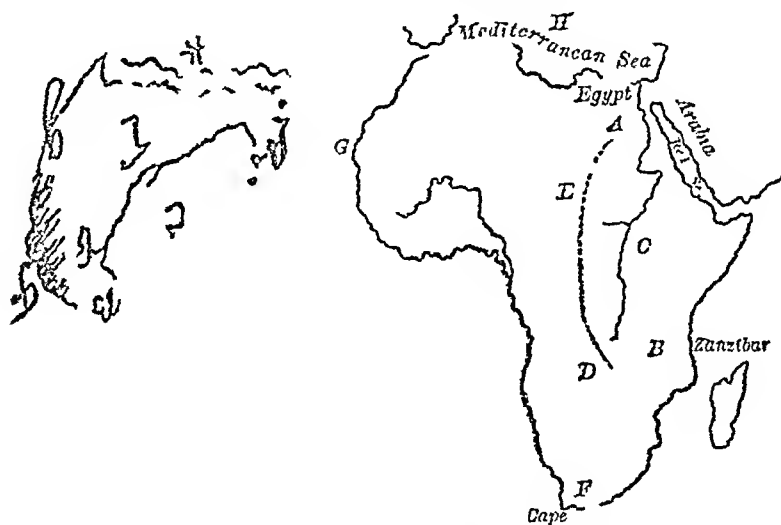
could not have been received by man, in life and heart, for unless there be faith, said they, how can they be received, wherefore, they enter by faith, and unless there were faith they would not enter. Hence, also, they concluded that faith can be given without charity, and that if faith can be given without it, it is saving [without it], since man is then led through that, by God, away from evil and in good, so that there is then the presence of God, which they declared to be justification by faith alone. But it was shown them to the life, that there was no faith, unless there were at the same time charity, but what they believed to be faith, is, manifestly, merely the knowledges that there is a God, a Divine Word, and many more, and that knowledges, although they appear as it were of faith, still are not of faith, also, that these are the first things with man, and that they do not become of faith, before man is in charity. They appear as if believed, but yet, interiorly, they are not believed, and, therefore, the faith of these things gradually recedes as the man begins to think and will wickedly, and they also themselves recede from the man's spirit after death, because they were not rooted in charity. It was also shown that that faith is what is called historical faith, which is that a thing is believed to be so, because one of whom they held the opinion that he was learned had said so. Such a thing, also, is foreign to the man himself, for that which is another's in one-self is not one's own. And, moreover, there are things unknown, which, as they stated, must be believed notwithstanding that they are not understood. From this it was manifest to them, for the first time, that these things were not of faith, but merely knowledges, and that knowledges were the beginnings by means of which faith is, because charity is. But they repeatedly insisted, for a long time, that it is still faith, and that it ought to be prior to charity, and if prior, that it is therefore in God. But it was shown to the life that charity and faith were a one, and so far as man is in charity, so far is he in faith, and thus that they both, namely, faith and charity, exist together, but, since faith as to essence is charity, exactly as truth as to essence is good, therefore, so much of truth as has life, consequently as is in man, or appropriated to him, so much is there of good, which is the conjunction of these into one. This truth is only the form of good, for good, while it exists in shape and form, is called faith, consequently, one does not exist without the other. Whether you say faith, or truth, it is the same thing, and whether you say good or charity, it is the same thing, moreover, this is as it is with man's thought and affection. Thinking apart from affection is impossible, for the very essence of thought is affection. Man can, indeed, think whatever

he knows, but this is from natural affection, which is the affection of glory, of reputation and of honour. This affection, however, does not cause the thought to become spiritual, but there must be spiritual affection, which is called charity. Besides, so far as man is in charity, so far is he enlightened and sees the truths which are of faith. These he acknowledges from illustration, but never from natural affection. concerning which above from which if he acknowledge them, it is by virtue of the light of confirmations, which light counterfeits the light of truth, but is an illusory light, for by it falsities can be acknowledged equally with truths, for example, that there is no God, and that the Word is not Divine. The evil who are of such a quality, and have confirmed themselves in those falsities, appear to themselves to see them as in the light. Such light is there with those who have confirmed in themselves that faith alone is saving. Moreover, the faith of charity, or the faith which as to its essence is charity, is continually perfected by such things as confirm, for it always sees many more truths from spiritual light, and these all conjoin themselves to the good of charity, and perfect it. They who are in natural, but not in any spiritual faith, believe that it is easy to receive faith, if not in the world, at any rate in the other life, saying, Can I not believe as soon as I hear and see that it is so? Thus do many of them think in themselves, but after the life in the world, the same persons, if they have not received spiritual faith by a life of charity in the world, are incapable of ever receiving it afterwards, as may be plainly manifest from this, that all persons whatsoever who come from the world, are at first adjoined to good spirits and angels, and instructed in every manner, and they [i.e. those spirits and angels] say, show, and confirm by ocular demonstration that a thing is so, but, yet, not one of them receives it. they reject it as in the world, for the reason that [their] faith is not in them, but outside them. Besides, if any one were able to believe in the other life when he hears and sees, then would all be saved, which is also a proof that there is no faith unless there be life, or charity. It should be known, moreover, that, so long as man is in knowledges only, and not in any life according to them, he is in his proprium and led by self, but, when he is in a life according to them and to the same extent he is elevated out of his proprium, and is led by the Lord. This man does not perceive, but still it is so, and so far as man is led by the Lord, so far is there good in him, or good is what he wills and thinks. But it should be thoroughly known, that nobody can live according to the knowledges from the Word, except from them he reflect upon his thoughts, intentions and deeds, that is, examine himself, and abstain from evils and do good as

from himself otherwise, there is no reception by man, and if there is no reception, there is no conjunction with the Lord, therefore, neither can he be led by the Lord

THE AFRICANS

5946 I was brought by the Lord, through changes of state which went on for about half an hour, in a southerly direction, as far as to the wiser African sort, and it was granted me to converse with them about various matters, and from my discourse with them, it was granted me to perceive that they knew the truths of the Church in themselves. They ran over the things which I knew, and stated that they knew all these, and more. I imagined that they were of those who indeed perceive the truths of the Church when they hear others [utter them], but still do not talk about them, but it was noticed that these likewise speak of them. I also spoke to them about the knowledges which are representatives and correspondences. Of these they knew little, but it was shown them what these contribute to wisdom and happiness to wit, when they are conjoined. Various things were pointed out respecting that matter, which things also delighted them much. I was also informed where their best ones are, namely, at the side towards the sea, [occupying] more than half of the region, with almost this form



MAP OF AFRICA

INTERPRETATION OF THE MAP

namely, the best of them are in the whole tract, *D E*, but the worse are towards the Mediterranean Sea, *H*, and at the Cape of Good Hope, *F*; so that the kingdoms of the best are *D E*, but they who are towards *D B*, that is, towards Asia, are not wise,

and are infested by those who come thence, because they speak things which they do not perceive. It is like this almost to *C*, and those who are still worse are towards *A*, where Egypt is. They stated that in that great tract *D E*, they all worship the Lord, and are taught by many who communicate with the angels of heaven, that the communication is not through speech by the angels, but through interior perception, and that these are their instructors, whom they perfectly discriminate from all others. They also stated that those from Europe are not admitted to them, and that if they come thither, and are not willing to be their servants, they are sent away from there, by a road at *P*, and that they are sold by them, in order that thus they may be safe from infestations. When any of the Papal religion come there, they say that they are saints, but they are immediately examined, and they perceive that they know nothing about truth, still less perceive it, wherefore, they are either not admitted, or are sent towards Asia, like the rest. Next they received the Word and read it, and on reading it they perceived nothing of holiness at first, but afterwards more and more of holiness, and then they gave it to their instructors, who said that they have it but have not disclosed the fact. The instructors stated that they dictated it to the men in Africa with whom they have communication, just as the Lord guides [them]. Hence it is evident that there is now a revelation there. Afterwards, also, the work on *Heaven and Hell* was given to them, which they likewise accepted and preserved, in like manner, also, the ones on *The Last Judgment* and on *The Earths in the Universe*, and likewise those on *The White Horse*, and, lastly, *The Doctrine of the New Jerusalem*, in order that they may take thence those things which they consider useful. Tranquillity prevailed there because they were in order. Certain ones attended on Christians, with whom is the Word, and observed that they perceive nothing of truth from good, and they were led to certain Englishmen, and perceived that they do not receive it, a few [do so] from a certain intelligence, but scarcely any one from perception.

Furthermore, I was conducted in spirit to others in Africa, and this region is known to Europeans, and in the maps is called Ethiopia, where a noble race dwell in tents.

INFLUX OF THE WORD INTO HEAVEN, AND COMMUNICATION WITH THE GENTILES (*gentibus*)

5947 Africans who dwelt in Abyssinia, belonging to Africa, were with me; and it was stated that there are in that

land many psalms composed by a pious man, which are sung in their churches, which psalms were written in a style similar to that of the Word, and as the spirits from that country were unaware that our Word had an influx into heaven, their ears were opened to hear a certain psalm being sung in a church of thens on earth; and it was granted me to hear also. They sang about the one God, the redeemer of the human race, and those spirits were then touched with affection of heart to sing it in like manner. And presently their ears were closed, so that they might not hear the singing of those from the earth which still continued, and then the spirits were affected with great joy from the singing. They said that they have such joy sometimes and intelligence also, but were unconscious that it was from that source. It is similar, also, with the Word.

I also perceived at that time, by communication, the joy of the angels who are in the Christian heaven, from which it was manifest that there was a communication of the whole of heaven, originating in the Christian Heaven where the Word is, and, thus, that it is the Word from which are wisdom and interior joy. The communication is like the communication of light, and like the communication of all the viscera in the human body from the heart and lungs.

THE LAST JUDGMENT UPON THE REFORMED, ALSO, PIETY

5948 The judgment upon the Reformed lasted a long time, inasmuch as, through the Word, they had communication with the angels of heaven. Therefore, the bringing of them into order continued a long while, and also because there is communication thence from them with the nations roundabout, for light is diffused thence.

All of them who did not possess a delight of some use, since they could not otherwise than permit their thoughts to wander roundabout and be determined to evils, were unable to be in society with others, for the Lord inflows into the delight of every single good use. On this account, all these longed to go forth from the society where they were, and to look about them and communicate with the evil, wherefore, they all went forth from the societies, and, as soon as they were outside their society, they began to hold communication with the evil and to plot various evils. They were, therefore, cast out, and this continued a long time.

Amongst them were also very many who have led a life of piety, and hence believed that they ought to be received into heaven in preference to others, but as they have not loved any

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use, they also were cast out in troops. They were detected by the act, that, when they inspired into my back, they inflicted a fluctuating pain, and a varying palpitation in the breast, both on the pulse of the heart and that of the lungs. Amongst them were Aulaevill and Rosenstolpe, and the latter, as he had acted unjustly for friendship's sake, and persisted in so doing, inflicted pain in the temple, in the surrounding bones, and also somewhat in the teeth. He was completely natural. Aulaevill was still more so.

They who have led a life of piety, and have had for their doctrine that charity is everything, and have, nevertheless, lived without performing uses, merely praying piously, attending church and the like, these produced pain in the right arm, and the right great shoulder-blade, and struggled up higher than others. They were cast out in troops. They were full of indignation that their piety and charity were of no avail. I suffered many things from the latter and from the former, and all of them, according to their delights of the love of self and the world and according to their delights of doing evils, were cast down into lower places, where they at length reject piety.

The separation of Papists from the Reformed, also, occupied a long time, and to all and each of them ways were appointed along which they should go to their societies.

The main point of all was the arranging in order according to the idea of the Divine, and the arranging of the good according to the idea of the Lord. This was ascertained in various ways.

Those who have called themselves "sons of God" and "brothers of the Lord," were driven out, and were taught that it is unbecoming to say and believe thus, but that they may be so called by the Lord, and not say it themselves, for they are all servants.

THE RUSSIANS

5949 Czar Peter was seen, and I spoke with him in a dream. He afterwards appeared among the Russians, and then was shown of what quality the Russians are. Since they believe that he has power over their lives and their professions, so that they are not theirs but are his, as they also acknowledge in his presence. I heard them with the Czar, who said that all things of theirs are his, since the country is his. I contended, however, that they are not his, and that their riches are not his, but theirs, also that he has no right over their lives, but that, in proportion as they give of their means, to that extent [are they entitled] to the protection of the kingdom, and no farther.

land that their life is from the Lord, and that they are under the law, and the Czar, also, is under it. It was also shown, that, when the Czar wanted to possess all their belongings, they give him even everything. They worship him as their god.

Moreover, it was shown that they do not inflict any pain on the right temple and the teeth, as Christians do, which I wondered at. They were on that side, and yet I felt no pain whatever from them. They are free from the love of self, but yet they are thieves, and, in order to obtain money, risk and do everything.

THE PROFANE

5950. The profane have their hells in the west, a great way off, towards the south, deep down there. When they become profane, they are no longer men, for they appear, in the light of heaven, as scorched mummies, wherefore, they are not spoken of in the feminine or masculine gender, but in the neuter, *that*¹. By degrees, they lose human life and become like spectres, and appear to themselves to flit in the air, now as females, now as males, now as infants, in different forms. One female was seen flitting about in this manner, and at such times she has not a vestige of thought, for she is in infernal phantasy, whence she so appears. She was also seen as a man with a blackish face, in the dark. In this manner, likewise, the face of the profane is by degrees darkened.

THE ENGLISH

5951. The English are of such a temper, that, if anything is written which is not approved by those of whom they have once formed a favourable opinion, they see nothing in it except the letter, or sense of the letter, and not the general sense, or are like one who hears a speaker and attends only to the words of the speech and its eloquence, and not to the speaker's meaning. But when anything written is approved by those of whom they have formed a favourable opinion, they do not then see the sense of the letter, but the general sense. They are, then, as it were in illustration regarding the thing written, so that the approval [of those they esteem] confers illustration on them. Hence it is, [that] when anything is commended by these, it is procured by thousands, but, if not commended, it is not procured by any one, scarcely by one in the whole kingdom. So like are they all to one another.

¹ The *English* word itself occurs in the original here

use, they also were cast out in troops They were detected by the act, that, when they inspired into my back, they inflicted a fluctuating pain, and a varying palpitation in the breast, both on the pulse of the heart and that of the lungs Amongst them were Aulaevill and Rosenstolpe; and the latter, as he had acted unjustly for friendship's sake, and persisted in so doing, inflicted pain in the temple, in the surrounding bones, and also somewhat in the teeth He was completely natural Aulaevill was still more so

They who have led a life of piety, and have had for their doctrine that charity is everything, and have, nevertheless, lived without performing uses, merely praying piously, attending church and the like these produced pain in the right arm, and the right great shoulder-blade, and struggled up higher than others They were cast out in troops They were full of indignation that their piety and charity were of no avail I suffered many things from the latter and from the former, and all of them, according to their delights of the love of self and the world and according to their delights of doing evils, were cast down into lower places, where they at length reject piety

The separation of Papists from the Reformed, also, occupied long time, and to all and each of them ways were appointed along which they should go to their societies

The main point of all was the arranging in order according to the idea of the Divine, and the arranging of the good according to the idea of the Lord This was ascertained in various ways

Those who have called themselves "sons of God" and "brothers of the Lord," were driven out, and were taught that it is unbecoming to say and believe thus, but that they may be so called by the Lord, and not say it themselves, for they are all servants

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¹ The *English* word itself occurs in the original here.

THE GREEKS AND THE MOHAMMEDANS THE LORD.

5952 There were with me many from Greece, who dwell with the Mohammedans. They complained about the Mohammedans, that they often tell them that they worship three gods, but they reply that they worship one God, and that the three are one, but yet they persist that there are three whom they worship, since they name three and think of three. But they still reply that they worship one God. When they ask which God of the three, they reply that they worship all together. The Mohammedans do not desist from this infesting, until they reply that they are merely names of the one God, then they become silent.

Afterwards, there were with me Mohammedans from that part, and they inquired concerning the three names of the one God. I thereupon stated how the case is, namely, that Christians have derived this from the sense of the letter of the Word, where three are mentioned, when, nevertheless, they are the names of the one God. They said that they also had the Word, but read it very little. They believe that our Lord is the Greatest Prophet, but I said that He was born of God, and that this is clearly asserted in Matthew and Luke. They said they were totally ignorant of this, and that they have believed Him to be the son of Joseph. I afterwards related why the Lord came into the world, not in order to reconcile the human race to the Father, but to make the Human Divine, and thus to keep the heavens in order even to the last, and also the human race, to which, but for this, the Divine could no longer reach. On hearing these things they were silent, and many acquiesced. I also stated, that, in the Word, Prophet signifies One who teaches truths, and also the doctrine of truth, and, where it relates to the Lord, Divine Truth Itself. They asked why Christians are not taught from the Word, that there are not three gods but only one. I said that they remain in the sense of the letter of the Word, and cannot be enlightened because they imagine that faith alone saves, howsoever they live, and that, therefore, they cannot be conjoined with heaven and enlightened thence. Thus, also, the Mohammedans perceived to be the case, saying that they live according to the precepts of their religion, and that these are the laws themselves, and that not to lead a life according to the Divine laws, but merely to regard the civil laws, separately, is foolish.

A WING UPON THE HEAD. THAT [THOSE WHO APPEAR THUS] ARE MESSENGERS

5953 There appeared to me a single spirit with a little wing at the left side of the head, and they said that those sometimes appear thus who are sent by one to another, with letters or messages. Hence was evident whence the ancients derived their custom of representing a wing on the head of Mercury, who was the messenger between their gods.

CONJUGIAL LOVE

5954 I conversed with spirits respecting marriage and its love, and it was stated that conjugal love is so far love, the two are one, and so far there is delight, also so far they have wisdom, and so far they have heaven, and so far they are men, as they are in the love of the married partner without adultery or any lasciviousness of that kind. This was also confirmed by angels and good spirits. Hence it was inferred what was the quality of those who are not in conjugal love, namely, that they are in all respects like sows and hogs. This was confirmed by one who was such appearing like a sow, and eating excrements with gusto.

A HE-GOAT, OR THE HE-GOATS

5955 There was a conversation about the he-goat of the she-goats in Daniel, and it was said that it was faith alone. In order that they who did not believe that this is meant by the he-goat might be convinced, a certain one was seen, who was in faith alone more than others, and whom all knew to be such, and he then argued and defended faith alone, and said that charity avails nothing. He appeared before many, not as a spirit but as a he-goat with hoins, and seemed at that time to act in a similar way to that described in Daniel, whereby all were convinced that by that he-goat, and by the he-goats in Matthew, chapter xxv, nothing else is meant.

SKILL IN CALCULATION IN THE SPIRITUAL WORLD

5956 They calculate also in the spiritual world. They have business transactions there, and have servants who render an

account, and they give these charge of what they sell and buy, and [enter] it in journals, or books, as is done in the world. When they inspect these books, they compute and examine the entries so skilfully, that, what men in the world do in several days and weeks, they accomplish within a quarter of an hour. They instantly see where there is an error, and where there is deception, or neglect. I was not aware of this previously, nor could I believe it, but still they took up the accounts which I had with a certain one in the world, and at once saw that the thing was correct. This arises from the fact, that spiritual sight is such that it can traverse in a moment what the sight of the body would in a period of time. Hence it is that their servants are faithful, because they can immediately find out where there are frauds.

A CERTAIN MONK WHO LIVED IN THE DARK AGES, IN THE YEAR

5957 There was a certain one, who came on the left, and looked into the places where there were monks who lived in the dark ages, which places were in front, deep down in the west. From this circumstance, and afterwards from conversation with him, it was granted me to know that he was from thence. He stated that, when the Last Judgment took place, he fled away, and afterwards wandered roundabout, and others said that he was as one demented, speaking little, and [when] questioned about Divine Truths he knew nothing at all, so that he was completely stupid, although he had been a long time in the other life. He said that he came from the world in the eleventh century, and that he now wished for his companions. Hence was manifest of what character are spirits who are destitute of Divine truths after so many centuries, and that they remain as they were, and become more stupid.

FAITH ALONE AND JUSTIFICATION THEREBY IT CAN NEVER BE CONJINED WITH CHARITY THE AUTHOR OF "THE DUTY OF MEN"

5958 I conversed on several occasions [with him] who wrote in England, *The Duty of Men*. He is similar to what he was in the world, thus, earnestly meditating, as in the world, on this matter, that he wishes to conjoin faith alone and justification thereby with charity towards the neighbour for he knows that, in the Word, mention is often made of love, doing good and

works. He believes that man, through faith alone at length comes to charity, also, when he is justified, since there is then a certain tendency to good, and he supposes that that tendency exists through faith alone, that through that he is then led by God, and that then, consequently, merit is not placed in works. also, that faith alone effects conjunction with God, and that God therefore leads first to charity, and afterwards in charity. He still constantly ponders on this, and always desires to approach, and also seems to himself to approach, even close to the conjunction, but, when he is there, his eyes are opened to see where he is, and he then sees that he is in a path far removed from conjunction, and that the path he has taken, has, through ratiocination, been filled with falsities which have appeared as truths, and he also frequently heard a voice from the angels, that he is not in the way of truth, and that the conjunction can never take place. He is then shown by the angels that there is a beam, and as it were, a barrier, that separates, which can by no means be penetrated, and that such an obstacle opposes men for ever. But still he continually goes on meditating. He told me that in the world he saw another way, which is that of charity, and that he wished to go that way, but was dissuaded by a certain celebrated prelate, also because if he did not take the way of the doctrine respecting faith alone and justification by it, his book would not meet with acceptance, wherefore, he pursued that course in his meditations, and, by various appearances, it then seemed to him that he established the conjunction, but that he now sees, because he is in different light, that it is ever to no purpose. I conversed with him also by spiritual-natural ideas, and showed that the thing was impossible, and the appearance from the experience of many things, was owing to this, that they who had led a life of charity, but have adopted from their clergy the doctrine about faith alone, entertained that opinion only in the memory, but still did not lead a life according to that faith which life is, that afterwards evil does not condemn at all, and good avails nothing, since it is from proprium, and thus merit is in it. These did not think thus, nor, therefore, that justification is by faith alone, but were merely acquainted with [the dogma]. Inasmuch as there is conjunction in the case of these, therefore experience has been taken from them and he added this to his confirmations. I spoke much with him about this matter, showing that conjunction exists with these, and by no means with those who lived according to the doctrine respecting faith alone and justification thereby, and it was shown that if these also had known genuine truths as to the memory, still there could never be conjunction. The life of charity is to practise good, sincerity

and justice, from religion, thus, because it is commanded by the Lord in the Word By that life conjunction takes place, because application is made by man, and hence there is a reception. Man ought to lead that life as from himself, but still to believe that he does so from the Lord, for man in the beginning, because he is in darkness, is not able to think otherwise than that it is from himself, when, nevertheless, it is from the Lord, inasmuch as the Lord is constantly present and gives to man so to live So far as he applies himself, and so far as he applies himself as from himself, so far the Lord inflows, and so far the man receives and so far he is conjoined But faith alone excludes all such reception, wherefore, conjunction never [occurs], for he places everything on the side of God, and nothing on the side of man, and man cannot be moved by God thereto, when he lives from a principle of faith alone And with those who have applied that faith to the life, believing that evil does not condemn, and [that] one cannot do good of himself, and hence thinks neither of evil nor of good, as of himself, he who has lived thus to any considerable extent, can never afterwards be led to the life of charity, and thus to conjunction, for he has perverted his Rational and Spiritual, as to which he is unable to be turned back again afterwards It is otherwise with those who have merely known these things, but have not lived according to them, or have not imbued their very life itself with that falsity

ATHANASIUS

5959 I spoke with Athanasius He said that he does not know his God that he seeks the Father, seeks the Son, and seeks the Holy Spirit thus the three and never finds: consequently, that he is unable to find his God He complained bitterly about his lot The reason is, because he had confirmed himself in the opinion of three persons, but the rest, who have merely heard these things out of his creed and have not confirmed themselves in them as he did, if they had led a life of charity, are at length determined to acknowledge the Lord as the only God Wherefore, it is the Lord's Providence that few think about it, but merely hear those things from that creed, and hold them lightly, and do not confirm them

GOG AND MAGOG

5960 There were some, nearly over my head, who placed everything in the reading of pious books, and were full of

prayers, and sang psalms, believing that all worship consists in those exercises. These, as they were above me, obliterated all understanding of the Word as to the internal sense, and also dulled the spiritual affection of truth, and scattered roundabout, below, were many of the like religion, who as it were obsessed me. I then conversed with them, and they said that they read only such books, and that they have officers who make visitation to them in their society, to see whether they are diligent in their reading. They were asked whether they do not learn truths. They said that they do not trouble themselves about them, supposing that they inflow from God, independently of reception, and thought regarding them. thus, without putting themselves to the trouble of learning knowledges. I replied to them, that, without truths, man is empty, and that readings and prayings by those are like sound from a vacuum, and that they ought by all means to learn truths, and to be engaged in work, and not in such idleness. It was also perceived that Gog and Magog were such. Moreover, it may be evident what Gog and Magog are, from Rosenstolpe, who had read the Word (Scriverus's edition) diligently, had attended church and prayed fervently, and nevertheless knew nothing at all of scarcely a single thing, nor had he understood the Word as to a single point of doctrine. His life also was unjust, since he gave judgment in favour of his friends. Hence he appeared like a log, vacant and destitute of spiritual life. It was also perceived that such ones are Gog and Magog.

THE DRAGON

5961 All those are dragons who confirm falsities by the Word. Those constitute the head who are in external piety and not in internal, or who place the all of salvation in external worship, those the body, who affirm that charity is the chief essential of salvation and do not live a life of charity; those its hinder part who postulate faith as the sole means of salvation, those its tail who merely read the Word, and place salvation in that, and are not in any doctrine, saying that the Word in the letter is doctrine, but are thus able to defend whatever they wish. I spoke with those who placed the only means of salvation in reading the Word. They were overhead, and said that they take great care that all in their society are diligent in reading the Word. But I told them, that this does not save, but that they must live according to the Word, and that nobody can live according to the Word except he be in the doctrine of truth from it; otherwise, they do not know how they are to live, for, from the sense of

the letter of the Word, they are able to defend everything that belongs to their life, be it what it may, and thus to protect falsities. It was shown also what is the nature of the Word in the letter, but that those who are in doctrine from the Word, see the Word and read it, quite differently, they consequently understand it, and are thus able to become rational. Otherwise, this cannot take place. It was shown, also, that the reading of the Word is not attended to by the Lord, and therefore does not promote salvation, unless they are in the life of truth, and that they cannot be in the life of truth, except they be in doctrine from the Word, for the Lord regards man's heart and soul, or love and faith, and according as these are, or as is the quality of the man, in such a manner is the Word attended to and received. The reading of the Word, apart from these, is mere sound destitute of rational or spiritual thought. Thus they perceived at the time, because it was declared to them by means of spiritual ideas. It was said, that it is these who constitute the dragon's tail. They said that they derived their opinion from this, that they knew that every single thing of the Word has conjunction with heaven. But it was replied that they have that conjunction with the man who reads it, and such a conjunction as is his quality from the Word, as they may know from the fact that the Word upon a table has no conjunction, consequently, not with one who reads it, any otherwise than according to its quality in his understanding, and affection of life from it.

Moreover, there were others who made charity the only means of salvation, but yet did not know what charity is, and did not live the life of charity. These occasioned pain in the right arm.

There were also some who made both charity and faith means of salvation, as they also explained, but yet did not live the life of charity. These corresponded to the adultery of a sister and brother.

All such as are dragons correspond to filthy adulteries, of which in Moses

They who make faith the only means of salvation, correspond, perhaps, to the skin [of the dragon]

DIPPFL AND GUSTAV BENZELSTJERNA, WHO ARE ABLE TO
CLEVERLY ASPERSE OTHERS BUT CAN SEE NOTHING OF
TRUTH

5962 It was believed that Dippel had been able to observe matters keenly, for the reason that he wrote, with acuteness, in opposition to many, and appeared in these productions as though

he understood the matter better than the others. But he was examined, and it was found that he is incapable of seeing anything of truth, in fact, anything of a subject, but merely to asperse others. Wherefore, the things which were from him were ridiculous and foolish, as may be manifest from the fact that he said fire pertains to spirit, and many other [absurdities]. As they believed that he possessed the understanding of a matter, therefore Gustavus Benzelstjerna was called forth, who scrutinized Dippel, and said such things about him as he could not but take to himself, and these things were stated so acutely as could hardly be surpassed, and, nevertheless he is totally unable to weigh any matter. Hence was manifested of what quality those are who can cleverly asperse others, namely, that nevertheless they see nothing themselves, and that the delight of aspersing is such as may be compared with the malice of the infernals, which is also so clever that it might be believed they are able to weigh matters, but yet it is the farthest removed from the insight of truth.

THE RUSSIANS

5963 They are not so wicked as the rest in Christendom. They are in very great subordination, believing that all they possess is not theirs but the Czar's, because the kingdom is his, wherefore, whenever he pleases, he takes away from them whatever he wants, and they acknowledge what they have, and give it, and, in like manner, when officers say that they act by his command. In the other life, they retain that faith, and live in the same subordination, but, with the difference, that all their possessions are not the Czar's but God's, given to them to apply rightly to uses. Wherefore, if they do not employ them aright, or when they do so improperly, that is, if they are evil, then part, or the whole, is taken away from them, according to the wickedness, and abuse, or use for evil as also happens. They are sometimes told, when they place the heart too much on money, to give part of their riches to the poor or needy, and, although they are very unwilling, still they are told that it must be done, as it is by God's command. And they do it, but, then, after a time, they receive some more, for they are blessed. Sometimes, they are told that they will [have to] go forth from their places, because they are evil; but they then think and say that there are evil persons with them, and that these make them evil. Wherefore they seek them out, and, when they find them, cast them forth into the sea, whence they never return. Thus freed from them, they remain in their possessions where-

fore, whenever afterwards they notice that they begin to be evil, namely, to covet the goods of others and to devise certain arts for plundering others of their property, they then apprehend that there are evil persons in the neighbourhood, from whom, therefore, when admonished, they purge their society. The evil are found for the most part in well-known places, principally on the sea-shore. Russians have been with me, several times, and through them the evil from the Christian world were kept away. They were in obedience, and were modest, so that they were much better than those. The reason is, because they can be kept in a good affection, owing to the fact that they are in obedience and subordination, and do not aspire to high [places], and thus can be withheld from the will-proprum. But they are scarcely at all intellectual.

THE WORD IN HEAVEN

5964. Certain societies there possess the Word, written, as regards many things, according to the spiritual sense, where, instead of names of persons, kingdoms and places, there are words which are not understood save by their wiser ones, for those words involve numerous arcana of the matter signified by the name, which no others can unfold but those who know those arcana, and, in the proportion that they know, in the same proportion they see. For words and writings in heaven, are of such a nature that a single word can comprehend many such arcana as are in the inmost heaven, for they are enwrapped in that word, by vowels as regards the sound, and by consonants as regards the sense.

5965. Hence may be manifest of what sort writings, also, are in heaven, namely, that there are words which contain more than those who read know, for they said that, instead of Egypt, Assyria and other countries, are words which are not understood, which are kept very obscurely, in their place, but that, as soon as they have attained to a knowledge of the things which they contain, they see perhaps, the many things in a word, according to their understanding of the matters which they contain. There are such words in the Lord here and there in the Word out of the Dipper. AND even, sometimes written in a like style, but then cleverly here arcana in the sound of the vowels, and TRUTH consonants, which also have their sounds thence, according to the matter which is contained and

5962. It was sometimes, also, the letters of the words are written matters keenly, for which also contain arcana of heaven. This was opposition to many, where the Word is of such a character. By

them the Word is esteemed holy on this account, for they know that even infinite things are thus contained

THOSE WHO WERE IN THE FORMER HEAVEN

5966 Such as were in the former heaven, still endeavour to flee away to the places where those like themselves were, but, inasmuch as those places have been given to angels, therefore they are now unable to force themselves so far, but are removed in the ascent and carried away by different routes, and thus, by degrees, lower and lower, and at length to their own places where they are to be

5967 I have often conversed with those who were such. They mostly possess such a nature that they wish to lord it over others wherefore, from the more lofty place where they walk, they look down and rule those whom their eyes encounter, some in this way, some in that. I spoke with such ones, and they said that they explore other people's intellect, or faculty of understanding, judging and perceiving. They gave them documents, or, as it were, diplomas,¹ that they were of such a quality, which [documents], when seen, appeared as if they were from heaven. Owing to this, the right was granted them, by certain others, of filling many offices. These others were Oederstedt and Jacob Gyllenborg, who possessed the judicial faculty, but, as to will, were cupidities of self and the world, influenced by no affection for truth, justice and right, save from the desire of those things originating in proprium, which desire not only animated, but also enlightened them, for, such ones are able to enlighten cupidity with regard to civil matters, and also a little in moral matters, but they blind it in spiritual matters, on which account they are still devils. Some desired nothing else than to inflict hurt upon others, under the pretext of exploring their quality, others do it in other ways, but these were all cast down, and the remainder of a like nature were compelled to go along ways that lead to their hells.

5968 It was shown them, to the life, that they were not on heights, but in hells. That they appeared to be on heights, was owing to their phantastic sight, which is like that of those who walk in dreams, for, when that sight was taken away from them, they at once appeared in hells. This was seen frequently.

5969 Many, also, of them, led the thoughts of men who were beneath, both when they thought in private, and when they were in their business. Their delight was as it were to be in these, and to cause them to think, but they were all cast out. They were told that every one ought to think by himself, and, as they are in

¹ Swedish, *fullmagter*

such an order to the end that they may think in society, round about and beneath, that [therefore] all ought to be led by the Lord, also, that they were unable to be thus led, if they thought in them wherefore, such ones were cast out

FAITH SEPARATED FROM CHARITY

5970 There was a certain spirit from England, in whose presence I read the prayers used in England before the Holy Supper, so that he might see thence that, in England, it is not faith separated [from] charity that is acknowledged, but charity; and that he who is not in that comes into condemnation. That spirit, after that prayer had been read, stated that he had not believed other than that all those things are faith, wherefore it was said that if those things are faith, then faith cannot be separated from life. He thought over that matter, and said that he had, indeed, had some thought about faith, but now perceives that faith is the same thing as life. After that, he talked with certain preachers about that matter, and wished to know whether faith was not, in this manner, living. They, inasmuch as they thought differently, could reply only with difficulty, that it can now be separated, but, since this was contrary to the prayers, they said that the learned do not so believe. That spirit rejoined, Do they not, then, come into condemnation, according to those words? They wished to say, No, but could not. Wherefore, they said that, while they are reading those prayers in church, they then believe that those are condemned who do not thus live. They wished to speak of justification by faith alone, but he was unable to understand what justification is without such faith as is contained in those prayers. They also wished to say that those prayers were for the vulgar, or for the simple-minded. They thought, that, by means of that religion, these might be held in bonds to live well morally, but they did not dare say this, because the principle that religion is for the vulgar is atheistic. They then withdrew, and consulted together about that prayer, and some wished to alter it into agreement with their doctrine respecting faith separated and justification thereby, but they heard, that, if they were to do this, they would be cast out of the Church, and be condemned according to the words in the prayers, that is, as they proclaim, to hell.

5971 They then reasoned, and investigated whence it is, that, notwithstanding all this, faith separated, or faith alone, still appears as faith, that is, that they do not perceive anything else than that they believe it, but they were answered that this is the faith of memory-knowledge such as there is with children, or

the faith of authority, because their leaders have said thus or thus, and that this faith appears as if it were faith, but yet is not, since it is destitute of will and understanding and destitute of mind. destitute of understanding, because they say a thing must be believed although they do not understand it, and destitute of will, because they remove the deeds or goods of charity, and such a faith derives nothing from the man or his life, because a man's life is the life of his mind. This, also, is the reason why they who have lived ill, when they begin to think from their own mind about what ought to be believed, reject religion and become naturalists, but those who live aright, receive faith and believe, for, of a certainty, the science and cognition must precede the faith. They, however, reside in the memory alone, and thence in the thought, for the reason that the good of charity is able to operate upon the truths that are there, and adjoin them to itself, for good must have such objects, since it can not operate into emptiness and vacancy, and form good, neither, consequently, spiritual faith, which is one with charity.

CHURCHES AND PREACHINGS

5972 In the churches every one knows his place. He goes to it as if he knew it from knowledge, but it is from influx from the Lord that he believes that his place is there. Nevertheless, all taken together form as it were one man, as regards its separate members the head, the breast, the arms, loins, feet. They are not, indeed, aware of this, but, as such is the arrangement of heaven, and greatest and least are in a like order and consequently in a like form, therefore this is the case. From this cause it comes about that they all listen to the preaching with unanimity, as one man, as may be manifest from this if the preacher says anything which is repugnant, they then all in their minds reject it, that is, do not receive it. The preacher also observes this, for he then experiences such a resistance that he is scarcely able to utter those things, and this with variety according to the resistance, but, when they receive, the preacher is, as it were, in his enlightenment, and speaks, teaches and confirms those things with ease. When there is resistance, the preacher knows, indeed, that it arises thence, but yet he turns himself this way and that, namely, to those who are in the head there, to those who are in the breast, to those who are in the loins, and to those who are in the feet. Those who are in the feet do not perceive so readily as the rest, for which reason, he is, indeed, able to say before them whatever he wishes, but he cannot long restrain their sight, wherefore, he is compelled to try, by various things and in different ways, what they

will listen to, and when he finds out what it is, he then urges this preaching. When any one is present even if outside the Church, if he only hear and looks at the congregation, then the thoughts of all are varied, and are held fast to listening to the truths. If these are not preached properly, or the preacher wavers, labours or breaks down, still when he comes to the truths and teaches them, all the hearers then acknowledge and receive. This has happened with me. It was granted me by the Lord to look thus, and then the preacher acted in this manner. Hence it was evident, that the Lord arranges all in church through angels and spirits, and above, or outside of them, according to the disposition of the hearers, and according to their unanimous reception of truth. I afterwards spoke with a certain one to this effect. He said that they hear and receive whatever the preacher says, from delight, and that consequently there is rarely any resistance. But he was told that delight, acquired merely from habit, admits whatever is said yet this delight alone is of no effect, for it neither teaches nor amends them. But if the delight be that of learning truths from which source the delight of the affection of spiritual truth arises, then this delight does teach and affect, and so promotes amendment in various ways for it passes into the life and heart, and by it the Lord then leads man, even when he does not know.

FAITH AND LOVE

5973 A conversation took place with certain spirits, about faith and they were told, that faith and life make one, consequently that, as the life is, such is the faith. They were also told that they may believe that faith justifies if they wish, if by a justified man is also meant one who is in life since they say that good works are the fruits of faith, and that with him who is justified there is a tendency to good, or that faith confers life. But granting this for the sake of the argument can they then believe that there is faith when there is not life? or that there is faith apart from its fruit? Wherefore, fruits and faith make one. What is faith without fruit, except like a tree having leaves only. The Lord compares it to a fig tree in a vineyard, which makes the land unproductive, and must be cut down, also here and there, in other places. Wherefore life, which is the fruit, must accompany faith, in order that it may be faith otherwise, it is not a saving faith. There is, also, no justification by faith before it is also accompanied by life. Be it so, then. Let them say either that faith or that life saves, or let them put either this one or that one in the first place but let them know,

from the foregoing considerations, that one cannot exist apart from the other. They wished to defend faith separated, saying that along with faith there is given a tendency to do good, and that thus faith works, to which the reply was given that this tendency, according to their doctrine, is one effect of justification, on the third act [and the question asked], What is to be thought of those who have not yet arrived at that degree? Some said that they are condemned, others, that still they are saved, out of mercy.

5974 There was then a talk about those who, in the last hours of life, appear to believe, and then take the Sacrament of the Supper. It was asked whether those who have lived a bad life, and appear thus to believe, are saved. There are many examples of those who say that such are saved. They replied that they are saved through faith, and that the evils of their past life are not imputed. But it was shown them that this is false, by the cases of many who have been in such appearance of faith and yet were condemned, for with such the past life returns, and it was asked whether they knew an instance of those who have lived ill, and in the hours near death have received their faith, who, when they recovered, have not lived afterwards just as before. They then produced certain ones at the back of the evil, and these evil ones stated that the others afterwards recovered those behind them inspired them to speak so, falsely. From this it was evident that such examples, especially in England, were not genuine, although certain ones falsely so declare. It is different with those who previously lived a Christian life.

5975 Then love was mentioned, but most of them did not know what love is. It was asked whether they knew, and, as some who have acknowledged faith alone were willing indeed to hear saying, [however], that they are not anxious about knowing, since faith alone saves they were told, that it is often mentioned in the Word and by the Lord, that it is doing the commandments, for He said, *it is he who doeth My words that loveth Me*, and, *he who doth not do, loveth not*¹, it is also said by Paul, that, should there be the greatest faith and not love, it is still of nothing². But they did not at all understand these things, because they were unwilling to understand. From this it was evident what is the quality of the Church at the present day.

ALL THE EVIL ARE OPPOSED TO THE LORD, ACCORDING TO THE DEGREE OF THEIR EVIL, BUT NOT OPPOSED TO THE FATHER
FREDERIC GYLLENBORG

5976 There was Frederic Gyllenborg. From boyhood, he

¹ John xiv 23, 24

² 1 Corinthians xiii 2

acknowledged God, and remained in the acknowledgment, but burned with the love of ruling and of possessing everything in the world. He had a similar longing in the other life, frequently praying to the Father to give him what he covets. I often overheard his prayer, always for himself, and also according to the doctrine of the Church, which he applied. But he prayed to the Father, and he was answered by a certain spirit, in various ways. After his prayers, however, he always went away and gathered to himself bands, and, when he secured them, he went along with them to destroy me, which also he usually attempted, by blowing into [my] breast. Thus he did, after his prayings, repeatedly. When he was told that he ought not to do so, but that he should abstain from it, since I am protected by the Lord, he always replied that he could not, no matter if they said that the Lord and the Father together wish it. He said that I hinder his ruling, consequently, that the Lord does. whom, therefore, he not only utterly despised, but also persecuted. One night, when he persisted in the blowing-in, there were some thousands of spirits from above, out of every quarter and corner, who looked at him and me when he did so, and not one of them was willing to defend me and drive him away, or exhort him to desist, but they perceived a delight in looking on at it, according to the character of their evil. For this reason they were all driven away in the morning, by my saying, in a comparative way, that what any one does to one whom the Lord protects, he does to Himself. From this and many other experiences it was made known, that all the evil vilify and persecute the Lord according to the degree of their evil, also, that they approach the Father, inasmuch as they also believed that they may obtain all things by prayers, even evils.

PRAYERS AVAIL NOTHING UNLESS THERE BE LIFE

5977 This is from experience of two Rosenstolpe and Frederic Gyllenborg. Inasmuch as the latter inclined to piety in his youth, he afterwards engaged in prayers, as formerly, and believed [that] he could have obtained everything through prayers. Wherefore, also, he frequently prayed to the Father, in many different circumstances, in order to obtain what he wished. Reply was also made by a certain spirit, but, yet, he immediately [returned] to his plots and his purpose of doing evil and that he might be allowed to do this was what he sought so often. But in vain, because [his petition] was not attended to. To that he was afterwards brought, according to his life.

THE LORD THAT HE IS ALMOST ENTIRELY REJECTED IN THE
CHRISTIAN WORLD

5978 It was heard that some spirits got up tumults, and amongst them were some who, in the world, regularly attended church, and listened to preachings every Sabbath, so that it could scarcely be credited that they were of such a character. This tumult was inquired into, and it was perceived that they were demanding in a fury where the Lord was, and [when] he was supposed to be in this place or that, they rushed thither, and dragged forth from thence any spirit whom they believed to be the Lord, and endeavoured to treat him cruelly wishing, with all their might, to butcher him. They did this with rage, and for a long time, and, afterward, they demanded where any one who acknowledged the Lord was, and him who said that he did, they wished to butcher. They thus proceeded from one person to another. It was thus proved that the Christians of the present day were worse than the Jews. These were Benzelsstaina and many others.

ADULTERY WITH AN AUNT

5979 An aunt came up who [was] F in Sweden, and those who were in that society stated that they were immediately sensible of sodomy *adulterium cum ano meo* being perpetrated on me, and complained about it, a certain devil also excited that form of adultery below. She was then exposed, and this lasted for the space of an hour. The adultery was at the hinder part, at the extremity of the spinal marrow, where they wished to enter. It was then stated, that this adultery, which I had also perceived previously, answered to adultery with an aunt. They said that those [who perpetrate it] were such persons as have completely confirmed themselves in the belief that, through the Holy Supper, all sins are forgiven them, and yet have led an evil life.

THE KING OF FRANCE, 13TH DAY OF DECEMBER, 1759

5980 Louis XIV, who had been king of France a long time ago, suddenly went under me, and descended by means of ladders to a place below me, a little towards the front, and spoke to me from thence, saying, that Versailles was there,

exactly such as it was [in France] in his time . a park, moreover, in front Chambers, as it were, were indistinctly seen by me In a word, it was then altogether like Versailles, exactly as it was at that time, and is at the present day And then it was perceived that he fell as it were into a sleep, and there was then silence around him everywhere, like as when they watched over him in sleep, lest, he should be awaked I also, and those about me, were in a similar silence, and this for about two hours Afterwards, having awakened, he told me that he had spoken to the now reigning king of France, and that he exhorted him, in various ways, to desist from the Bull Unigenitus, which he has laid before Parliament He told me some things which he said to him, amongst others that he must entirely abandon it, and that unless he did so misfortune would befall him and also he showed himself to him, in a vision, for a short time He stated that [the king] was reposing in bed at the time This happened in 1759, on the 13th day of December, near about the eighth hour

OBSESSORS

5981 There are many spirits who wish to obsess others, and when they find other spirits who desire this, they possess them, and, as it were, enter their whole body, and thus completely obsess them, act through them, speak through them, and those who are obsessed tremble violently as though insane This was observed in a woman, who went to a place where there are obsessors in great numbers It was in the northern quarter, and she was possessed, and, as it were, raved, and flung herself about in every direction, and shouted out, supposing it all from herself The obsessors were also seen to depart through her lower parts There are many kinds of obsessors Those obsessors who aim at enslaving the minds of others by a mode of entering into their affections, surpass all the rest Those who aim at, and have practised this, are obsessors in the greatest degree, such as General Lieven and his like These are all sensual and corporeal, although they do not appear so in outward form Moreover, all those are in the desire of obsessing who are so sensual that they can be withdrawn from natural things only with great difficulty

5982 Obsessors are recognised from their entering into the separate thoughts and affections, even the most minute, and continually conjoining themselves to them Thus did the fury who was with me Those of them who are upright correspond

HOW GREATLY THE LOVE OF RULING IS OPPOSED TO THE LORD
 FRED[ERIC] GYLL[ENBORG]

5983 How much hatred he cherished against the Lord was evident from this that, from the time he entered the other life, he began to entertain hatred towards those whom the Lord protected, consequently against the Lord Himself. Then he began to pray to the Father, and to show by various arguments that he was authorized to rule principally in order to kill me, which, also, was as often forbidden him, but yet he attempted it in every possible way, and this more and more, until, at length, he wished nothing else but to consign me to slaughter. He enticed everyone by his arts and persuasions. He gave command that they should do me harm. At length they were sent in crowds, and infested me long and severely, in the breast, by breathing in their respirations; which he himself did also, and likewise was frequently punished, but to no purpose. At length, when he was unable to look at me, he persuaded crowds to infest me in that manner, from the places, and at the distances, where he was. After many punishments, he at length suffered the last and hardest, but, yet, during this punishment he said he would rather die than desist from killing me, even when he was almost spent, so that the delight of his hatred against the Lord was so great as to surpass the love of life. As often as he returned to himself he said that he had nothing against my person, but that, still, he could not refrain, because it was such a great delight. He was told that this is opposed to the Lord, but he had no regard for the Lord whatever. Hence was evident how great a hatred against the Lord inheres in such love of ruling.

5984 At length he was stripped, and let down into a cavern where they are who are being vastated, among those who sit nearly half dead, and on whom a tablet is fastened in front, whereon is written what they are, which the passers-by read.

FAITH SEPARATED FROM CHARITY

5985 There are some who have been in faith alone. Kalsen[ius] and others who, when they have heard that there is no such thing as faith alone, and that [that doctrine] is a damnable heresy, have wished to prove by reasonings that faith produces charity or good works, and that, meanwhile, no evil is ascribed to one [who possesses faith], because he is justified. This heresy answered to conjunction, as it were conjugal, with a hermaphrodite. And it also inflicted pain on the left side about the loins, and consequently infested the nerves there; an injury which renders a man almost unable to walk and get up.

ROADS AND THE LAYING OUT OF THEM, ALSO BARS

5986 It is granted spirits to go and proceed along roads, which they see, and everyone sees a road in agreement with his affection, and the thought thence. But yet, many ways are blocked with crossbeams which it is not allowed to pass over, because those above and those below then suffer, some experience chokings, some pains for lower and higher things are so arranged by the Lord that there is also a mediate influx from higher into lower and so forth.

5987 Certain Zinzendorfians, who, more than others, believe that whatever their doctrine dictates is true, do not see those crossbeams, because they firmly believe that it is not so. I saw one of them crossing the roads through the crossbeams, without having seen them. It was also stated that the reason he does not see those crossbeams, or bars, is because he believed himself to be sincere and true, when, nevertheless, he was insincere and false wherefore, he was driven away. It was Levi,¹ the printer.

THE MORAVIANS

5988 For a couple of days I was with the Moravians, who are not in the place below, at the right, where they were formerly, but a little in front on the same level, and there was a certain leader, who seemed to be Zinzendorf, at some distance to the left. When it was stated what the truths of the Church are, they applauded with one mouth, and this as if they endorsed them. It was perceived, however, that they did not at all endorse them, but were, even at the time, obstinately and stubbornly in their own doctrine contrary thereto. Still more did the leader thus applaud, in order that, it might be believed that he had done so from the affection of spiritual truth, but yet he remained in his own doctrine. They stated that they behaved thus, in the world, in order to attract others to them, and that when they conjoined themselves with them sensu at way, they disclose, but very cautiously, as many of their secret tenets as they appear to receive. This secret tenet

5982 has been threshed out, namely, that they utterly deny separate divinity, and make His Human meaner than the continually another man, also, that He was not conceived who was with God, but was a bastard, that He did not rise to the nails.

hl, in his *Narrativum* (p. 24), says that this is, "without the London printer, and editor of *The Arcana Coelestia*."

again with the body, but it was stolen away by the disciples or others, that, when He was transfigured, it was a vision induced by certain spirits, and many such things, that are recorded of the Lord in the Word, they deny, pervert and profane, thus, the Word of the New Testament, also, at the same time. The Word of the Old Testament they do not attend to, as if for them it were not the Word. These abominable secrets they were compelled to divulge, in order that I might know of what quality they are. On account of these things, they were told that they are devils, and worse than the infernals, all of whom deny the Lord, but not in so execrable a manner, by acknowledging and profaning, that, therefore, those who have confirmed themselves in such accursed and execrable tenets are worse than those who are in the hells, and that their lot cannot be a different one.

As regards their stating that they loved the Lord because He was accepted by God the Father as His Son, on account of the passion of the cross, they were told that such love is not in the least effective of conjunction, save with certain of the simple-minded in the lowest heaven, who do not know their secret beliefs, but only perceive from their mouth that they love the Lord, also that they must shortly be separated and plucked away from them. It was added that the love to the Lord which conjoins, is the doing of His commandments, as Himself teaches, and not such love [as theirs], since there is no conjunction with such execrable deeds as are in them, and constitute the life of their spirit,

5989 but that, still, those can be saved out of that congregation who did not confirm themselves in such things and, yet more, those who were ignorant of them and believed that the Lord was worshipped among them in the chief place, and that there ought to be life also, together with faith.

It is, also, now related that they have basely slain some of their number who denied such things, availing that they would consequently divulge their secret tenets, and so their congregation would perish and they could no longer be among Christians.

They were told that they who acknowledge the Father as Creator of the universe are in the hells, but none of those who acknowledge the Lord, and that all in heaven acknowledge the Lord, also, that, since they thus deny and profane the Lord's Divine, and at the same time the Word also, they who have confirmed themselves in this become the worst in the hells.

They believe, that, when they have their faith, consequently if they receive their secret doctrines, they are justified and living, and that then all things they do are good, even that evil is good which they also explain in an abominable manner.

such as killing those who are opposed to their religion, also defrauding, stealing and the like because they pervert [the commands forbidding] those things, by sinister [interpretations]

After this, they secretly plotted murder against me, and were in company with assassins, and in concealment under me they also attempted it. Afterwards, all of them were called together and explored as to whether they were at one in believing that the Lord has a Human only and not a Divine, and whether they entirely rejected the whole of charity and it was found, by thorough search, that there were also some of them who did not hold any such execrable dogma, and were ignorant of those abominable secret tenets wherefore, they were assembled together and classified, and they who held those execrable dogmas were a two-thirds part these appeared black but the one-third part who were not like this, appeared as somewhat of light, in which was a something fiery. When they were separated, then those abominable ones were given in servitude to many and they took of them, servants and thus it came about that they were never together, nor formed any congregation, for, in that case, they would plot abominations. The rest were also classified, and sent to suitable societies, although they wished to be together, but this is forbidden.

5990 It was also mentioned concerning an organist with whom I lived, that he too was infested by them, and that they likewise wished to slay him because he did not approve their abominable dogmas, but that, for many reasons, they did not dare, also, that they had with them those who would have disclosed it. Thus he was delivered from their fury.

HOW SPIRITS ARE EXPLORED BY THE PATHS THEY FREQUENT, AND ALSO [FROM] THEIR SEATS IN THE HOUSE

5991 Spirits are explored in various ways, especially by being turned round and round and by inspections in the back of the head, where, if wicked, the [explorers] perceive that they are of an evil affection.

Moreover, they are distinguished by the paths in which they walk, for they at once know to which quarter those of such and such a quality incline, for to those who go about ways are opened, and they go nowhere else. And both good and evil are also aware whether, or not, the paths they follow are allowed to others. (2) They are also aware what their quality is, from their habitations in the town, for all dwell in it according to their quality this [is known] from the quarters, and from distance from the centre. (3) They stand in like manner in

assemblies, and (4), sit in like manner in church (5) They sit in the same way in the houses, everyone knows his seat in a room, and is known from it (6) They dwell in their houses in the same manner, for they go to that part of the house which corresponds [to their quality]

THE LORD PUT OFF THE HUMAN FROM THE MOTHER, SO THAT
HE WAS NOT HER SON

5992 The following are confirmations (1) That He discarded the name of mother and called her woman, John 11, (2) that He called her woman, and not mother, from the cross, (3) that He also said, when she and His brethren stood without,¹ that she was not His mother, and (4) that He was not the Son of David, in that everywhere in the Evangelists where she is styled mother, it did not proceed from the mouth of the Lord Himself, and (5) that Mary conversed with me and said that He was not her son, because wholly Divine, see above, no 5834

ZINZENDORF

5993 I spoke with Zinzendorf, and it was granted me to show him his enormous errors. It was also granted me to see and hear from himself of what quality he is, namely (1), that he is a very powerful persuader, and that his persuasiveness is by protestations that he knows the arcana of heaven and that no body can enter heaven unless he be in his doctrine - dreadful protestations, and of such a nature that they enter into the soul, although he is in the greatest falsities (2) That he speaks with all according to their own religion, thus pretending that he is of a similar doctrine. He said that he attracts in this way, and afterwards implants his own secret doctrines, observing, at the time, first, whether they are accepted (3) He said that his faith is, that the Lord was born in order to be adopted Son of God, and that He is the adopted Son of God at first, he believed that He was only adopted because He submitted to the passion of the cross, (4) that His Divine is such as the Divine is with other men, but that it is now somewhat greater in amount, because He was born in order to be adopted (5) The Lord's Divine from conception, he denies. He admitted that it is so written, but, still, they [*i.e.*, the Zinzendorfs²] do not believe that it so took place thus, they are in a sort of Socinianism (6) They are unwilling to divulge this

¹ Matt xii 46-50

² *I.e.*, the modern Moravians

seeret doctrine, because they would in that way be called Socinians [or] Arians, and their communion would perish (7) He attributed sins to the Lord, and held that He was not a greater man than others (8) He depreciated those things which the Lord spoke in the Evangelists, saying they are obscure and have seareely any meaning, and that Paul spoke much better than He (9) That he pays no heed to the Old Testament and all the things which are contained in it about the Lord when I brought forth therefrom certain passages concerning the Lord, he did not want to hear them, as if they were things of no moment (10) That he spurns the whole life of charity because [aeording to him] it contributes nothing to salvation He also said, that, in relation to life, God is not to be thought about this he condemned (11) He was altogether in favour of faith separated from charity

Inasmuch as he believed that only he and his adherents would enter heaven, because they were alive through faith, and consequently that he would come into heavenly joy, he was asked what he believed respecting heavenly joy His belief was that it is a joy passing comprehension He was told that all joy is of affection, and that this joy is of spiritual affection, since on this is inscribed heaven with man, and, so far as there is in it anything of natural affection separate from spiritual, so far it is not the joy of heaven He also believed that he would enter the highest heaven He was told that heaven is denied to none, also to enter heaven, if he so desires, as also he can do if he choose, in order that he might know from experience what heavenly joy is Wherefore, he prepared himself and entered a society where heavenly joy prevailed He entered a house, where he sat in the delight and pleasure of glory, but that delight was communicated to the others in the society, wherefore he was let into that house, and it was commanded that they should go out of the society, because, owing to this, the affection of their life and the delight thereof began to be impaired It was stated that an intruder did it On his being explored, it was found that his desire for glory had its source from self, in that, in the world, he was so great that he established a complete church, and therefore was more deserving of heaven than others He supposed that there was no idea of merit in his thirst for glory, but yet there was, on which account he went away The same sort of thing happened in many societies, and everywhere he was ordered to go away, because he blunted and destroyed their joys also for the reason that he despised all others that were not of his religion, believing them to be dead It was stated that genuine glory is the glory of uses separated from self-regard, thus solely for the

sake of the use this ambition is heartfelt delight, and inflows, not from self and its own flesh, but from the Lord through heaven

and that he was not able to be in this glory, because, in the world, he had rejected the whole life of uses He was told, moreover, that if he should seek it daily he would never find it He stated that he spoke with his brethren about heaven, and that those whom he found [said] that they did possess heaven, but possess it now no longer, and that they seek, and do not find They were told that the reason was, that such persons, along with many others, previously formed to themselves heavens, which are meant in the Apocalypse by the former heaven that passed away which, also, perished at the time of the Last Judgment and that no such heavens would be tolerated hereafter, but that all enter wherever their life, or spiritual faith, draws them

PEACE IN THE WORLD WOULD THAT IT MAY BE!

5994 I saw chariots in a long train along a road It was stated that peace has now been made on earth This was seen on the 12th day of June [1760] in bodily wakefulness

ZINZENDORF AND DIPPEL, CONTINUED

5995 In a dream, Zinzendorf was looking at me, and then, at the same time, Dippel, who appeared like a wild stag chained up Zinzendorf saw him, and loosed his chains, and set him on to me He rushed with fury, desiring to mangle and destroy me, but he was then mangled by others, and then I came to a huge dog, also chained up, which likewise was to tear me, but he rushed upon the stag which was above me, and roughly handled him Afterwards, that enormous stag was chained up elsewhere The stag was Dippel He appeared thus, and chained up which also was an appearance because he is not allowed to go about, and destroy people by his persuasion, as he did in the world Zinzendorf said that he had loved him, but had discovered that he afterwards receded, and was of such a character as to want to tear and devour all which, also, he had done by writings of a virulent nature and [was] opposed to all Such was his disposition It was said by me that his style, when he confuted others, was as if full of knowledge and intelligence but, that, when he disclosed his own sentiments, he was almost idiotic, as where he discoursed of systems, religious topics, and other matters The delight of his life was to refute all and to excite disturbances

Moreover, the Zinzendorfians say of themselves the like of what the Lord says of Himself, namely, that they are the sons of God, [that] they are adopted, that they are without sins, that they are the life and the truth, that God is in them as [He was] in the Lord, that by doing and deeds is meant such a life, consequently, that no thought must be exercised concerning evils and goods of life and that no evil in them is regarded by God. They are unwilling for the goods of life, or good works, to be the fruits of faith, because life [they hold] is attended to by God but faith and works count for nothing. They make all good works meritorious. The goods which they perform to one another they call good offices of friendship. They call then life blameless, because it is alive through faith.

A CADAVEROUS BREAST ORIGINATING FROM THE VIOLATION OF MARRIAGE, THUS FROM THAT KIND OF ADULTERY, EHRENPREUS ALSO PROFANATION

5996 Whithersoever he went within the sphere surrounding me, he stank like a corpse, and inquiry was made whence this arose, and it was ascertained, even from his own confession, that his lust had been to violate marriages by inducing the persuasion that there was no sin in so doing, and especially did there dwell in him the lust of persuading and enticing to adulteries those women who otherwise would be chaste. He had also perpetrated this, wherever he could do so without loss of reputation and where nothing of the affair could transpire to his wife. Such violators are in the cadaverous hell. But especially his stench arose from the fact, that, when a young man, he had loved his wife well and detested adulteries, but had passed into the contrary afterwards and approved adulteries, and from this there was profanation of conjugal love. Hence, chiefly, that stench. He was also twice cast into the hell where the violators are, and they acknowledged him at once. When he looked upon any one, he brought forth execrable spirits at the back and side, who, by means of phantasies, presented, as it were, the abomination of a wife in the act of whoredom.

This stench occurred afterwards as often as he was along with Frederic Gyllenborg the reason

THE SIMPLE UNDERSTAND THINGS WHICH THE WISE DO NOT

5997 I have written in the Explication on the Apocalypse, some things which belong to the interior intelligence, as, for

example, respecting the celestial, spiritual, and natural man, and respecting goods and truths in their order. A certain married woman, who had lived in the inn with Tisula Bodama,¹ with whom I conversed when I had finished, was in simple faith from the heart. She understood everything clearly. But a learned man who was there did not understand, indeed, could not understand. It was so with many.

HOW EVILS AND FALSITIES ARE REMOVED, AND GOODS AND TRUTHS INSINUATED, WITH THE GOOD, ALSO, THE REVERSE

5998 I observed that spirits are led through various ways and into various places, before they arrive at their fitting place, and I was afterwards instigated by living experience that the evil are led to good societies with which, by means of truths of the Word which were with them, they have had communication in the world, also, that they are unable to remain there, and depart with aversion. Consequently, those societies are freed from them. And they are afterwards brought to evil societies, with which they are charmed, and with these they conjoin themselves. Thus, truths and goods are removed, and evils and falses procured, until, at length, they come into their reigning love. The good, on the other hand, are brought to societies not good, from which, since they do not accord, they withdraw, and so are separated from them. They are then brought to various good societies, and with them they are conjoined. When they depart from these they are in conjunction with them, and so continually until they come into their reigning affection. This was seen by me in the case of a certain woman who was in a house where were good women of various kinds, with whom she did not remain, but still acquired a communication with them.

LIBRARIES IN HEAVEN

5999 I was admitted into a Library where was a great number of books. Those who were there, were not visible to me, but yet conversed with me. They said that there were there books of the Ancients, written by correspondences. In the interior of other libraries were books written by those who were of the Ancient Churches, and, still further in the interior, books for the Most Ancients, wherefrom the communion called Enoch had collected the correspondences which were afterwards of service to those who were in succeeding Churches, which are

¹ Swedish, *midt på Tisula Bodama*

to be styled the Ancient Churches. There was a vast number who studied the books, and some of them become learned, many, intelligent, and others, wise. There appeared places, or repositories, more and more bright, for interior Libraries, but to me and to them, in a dimmer light, because we were incapable of penetrating those depths of wisdom which are there, and, besides those who are in externals are not allowed to enter into the interior parts for various reasons. The places in these libraries were divided into many [repositories], according to the faculties of those who studied.

And there are also Libraries in the heavens elsewhere, but not public ones, as in that place. In the heavens, those who study also have a communication with those in those public libraries, and are instructed from thence in matters of doubt.

Also, at a distance to the left, are Libraries, likewise divided into repositories, and they are in great number, according to all the varieties of studies and hence of learning. Those who pursue theology, study their own doctrinals, but still are thence led to perceive the doctrinals in a different manner, for they are bent, by degrees, to truer conceptions. But the bulk of those there do not arrive at intelligence, but at learning, as also they themselves confessed.

At the side, are those who do not study in this way in order to become intelligent and wise by studies, but reflect from those things which they have imbibed through outward objects and sciences, and who, therefore, do not care to read books, like those who choose only books which serve the mere memory

such as dictionaries and summaries, which are for the memory alone. It is granted these to think, and it is given them by the Lord to apprehend what things signify, and it is granted them to arrive at many conclusions which pertain to intelligence. The reason is, because they have not such a memory as the others have, but, for them, there is thought.

Those who were of the moderns were explored as to whether they can receive, and hence believe, that there are books and Libraries in the spiritual world, and scarcely one of the learned was able. It was stated that they had there, from the Ancients, very many things respecting correspondences, and explanations of the Word by means of the internal sense, and that the most ancient sages, there, were in the inmost rooms.

A SPIRIT IS HIS OWN AFFECTION, AND FAITH IS SUCH AS IS
THE MAN'S AFFECTION

6000 I spoke [with] a certain spirit who had been King of

England,¹ a month after his death, remarking that a spirit is his own affection, as may be manifest from this, that his face is changed according as another speaks in agreement with his affection or in opposition to it, indeed, if altogether contrary to it, that he vanishes, and does not depart through the door, nor is it known how. It then appeared that it was granted a certain spirit to change the affections in another, in many ways, and that his face was varied in a similar manner. It was granted him to shape affections which were in him, and, at length, when he suggested things contrary to the reigning affection, the other no longer appeared.

6001 It was afterwards presented to sight, in the case of a certain spirit, what, and of what nature, is faith—namely, that it is entirely different, various and multiple, according as it is conjoined with affection, consequently, that it is such as the affection is, and that, when adjoined to an evil affection, it is base, hideous and dreadful, and still is believed to be faith when, nevertheless, there is no faith unless the truth of faith be conjoined with spiritual affection, or with the good of charity. These things were also represented, and it was thus clearly shown what faith alone is, namely, that there does not exist faith alone which is also saving; but that it is either persuasive faith, or historical faith, yea, that it is an adultery, or conjunction with a filthy love, as with self-love, etc.

DISCOURSE WITH ENGLISHMEN ABOUT FAITH

6002 Most of the English Bishops and Priests are unwilling to hear anything else than that faith alone justifies, and that faith alone produces good works, nor are they willing to give up anything of this error, since they have confirmed themselves therein by various arguments, and because they care for the world more than for heaven. By reason of that error they believe that faith alone produces the striving after good. They are not aware that it is the will [that produces this], and that thus everything they do is accepted, good, and made alive, because the man is in righteousness. Hence it is that they believe that the evils of their life are not imputed to them, and that they are not able themselves to do the good of life without its being meritorious. Hence they think nothing about life, neither about the evil nor about the good thereof, yea, they do not know what evil and good are, save what is in the Commandments of the

¹ This must have been George II. For, n. 6009, below, was written about "15th August, 1761", n. 5994, above, "12th June" [1760 or 1761], and n. 5980, about "13th Dec., 1759". George II. died 25th Oct., 1760.—Tr

Decalogue Hence it is that they do not know what charity is, or what the neighbour, for, inasmuch as they believe faith alone produces good, they declare everything to be good that characterizes them, and that they have no need to think about the *doing of good*. When their prayer at the Holy Supper is read before them, they hesitate, and at first say it is the fruit of faith, but, as this is contradictory, they say that it must be thus stated for the people, who are unacquainted with the deeper things of the Church. On this account, they were told that only the clergy are in that monstrous faith, but not the people. They also say, that man is swayed to good, like a stock, inasmuch as God operates it, while man is ignorant or asleep,

6003 but it was shown them, that man is not like a stock, for he continually receives from the Lord freedom to think good and truth, and that it appears indeed as if it were the man's, although it is the Lord's in the man, also that man, from this freedom as it were his own, ought to turn himself to the Lord, and do good on account of eternal life. But this they did not acknowledge. They said that nothing is of man, but it was answered, that this is granted to man as his, to the end that he may be able to receive that which comes from the Lord, and without reception, which is a reciprocal thing, there is no communication, or appropriation. Moreover, it was granted them to ascertain, by investigation, that there is exactly so much of faith as there is of the good of such will.

They were told that they receive the spiritual affection of truth when they cultivate the good of life, and that they also then receive enlightenment to see genuine truths, because good loves these and conjoins them to itself. Otherwise, they receive nothing but falsities, and are in darkness.

They say that those who are in the Lord do not commit evil, and they conclude from this, that, inasmuch as they have been justified by faith, there is nothing evil in their life. This conclusion is false. This takes place when good of life reigns with man, and this cannot reign, except man, for the sake of the Lord, heaven and eternal life, abstains from evils and cultivates good. Man is then initiated into that [good], and is conjoined with heaven and the Lord, and the Lord then begins to operate good in the thought and in the will. He causes the man to reflect upon these, and his intentions, and upon the deeds from them, and when man comes into that state, from reflection, then does that state become a reigning one. But that state can never become a reigning one, and so man be led by the Lord, through faith alone, for that induces the belief that he cannot do good from himself, and that, therefore, evil is not imputed to him.

6004 Let whoever will, think whether or no any man is able,

from freedom, to purpose good and evil, and whether he has this freedom or not although it is not from himself but from the Lord, by whom it is continually given to man, as if it were the man's. The Lord wishes to use this, in order that there may be reciprocation, and that it may be rooted in man, and as it were appropriated to him. This is the same as that which the Church enjoins on every one, namely, to examine himself, his thoughts and intentions, remarks and actions, and perform repentance, and live a different life than formerly, so that sins may be remitted to him. Ought, or ought not, man's will to be thus present as if it were the man's? or, does this take place, if he be led like a stock, and if he hang down his hand and believe that influx into himself produces effort, while the man is unconscious, or asleep?

If they ask what doing good is, the reply is, that it is to have as one's end the good of Church, of country, of society, and of fellow-citizens, for their sake and for the sake of good, thus, it is doing good because it is commanded in the Word, which is for the Lord's sake, and not for the end merely of self-honour and gain. This latter end rules, when anyone lives according to the doctrine of being justified by faith alone, but the other end rules, when he lives according to the doctrine of Charity. Then, also, man has faith as respects the Lord, the Word and eternal life otherwise, he has nothing but a persuasive, historic faith, which also is dead.

The good of life is that which produces faith, because good is the life of faith, for good loves truth, and conjoins it to itself, and so far as truth is conjoined to good, so far does it operate and conjoin itself to good, not from itself as truth, but as from the good possessed at the time. For truth from good conjoins itself, but not truth without good, because that is dead it is like a body without a soul.

6005 It is an arcanum not previously known, that the Lord conjoins good with truth, in the spiritual mind, or in the spirit of man, and what is transacted by the Lord in that mind, does not come to the open perception of man, save only obscurely, but this perception becomes gradually more manifest when man cultivates the good of life, which takes place in the natural man. This is meant by the Lord's words to Peter¹ "He that is once washed needeth not to be washed except as to the feet", for, so far as a man performs goods, so far the conjunction of spiritual good with natural takes place. This is brought about by a moral life, as above described, and it takes place as often as man thinks and wills good as from himself.

Such, also, is the meaning of the Lord's word in the Apocalypse that He constantly knocks² at the door, and that,

¹ John xiii 10

² Rev iii 20

with him who opens He enters This opening occurs as if from man, but only if he acknowledge that it is from the Lord

That the Lord moves man to think and will good as of himself, is the very essential of reformation, for thus it is appropriated to him as his own, or thereby it enters his affection, and becomes of the love This is reciprocation

The learned clergy affirm everything which the laity say about good of life, saying it is the fruit of faith, but, in themselves, they believe differently, namely, that good should not be performed from any manifest will, because this, since it is from man, is evil, and because he thus arrogates good to himself Wherefore, they do not think anything about good of life, from a spiritual origin, but merely from a natural cause, as above stated hence it is that the faith of the clergy is so different from the faith of the laity Of what sort the difference is, is plainly evident in the other life, where priests who have believed in agreement with that doctrine suffer severe punishments, and those who have lived according to it are damned

FREEDOM

6006 I heard some spirits talking, and then perceived, from the Lord, that without freedom there is no reformation, for the reason that if a man be not in freedom, he is not in the hearty affirmation of the matter in which he is kept, and consequently has no extension of thought and intelligence, for he then believes that to be true in which he is, and does not see opposing considerations, in a word, he is not in spiritual equilibrium He who is in this, can be led by the Lord to scrutinize a matter on both sides, and so to see everything in a rational, and thus in a spiritual, manner

DISCOURSE WITH ENGLISHMEN ON FAITH ALSO AN IDOL

6007 It was permitted to those of the English who said that faith alone saves, and have lived in a life of evil, to make an idol in the form of a man, and they adapted everything thereto in an exceedingly artistic manner, and as they were unable to adapt everything, there was a Swede, Ainel, who assisted At length, the idol was made, with a form similar to the spirit of a man, but still it was destitute of life

SPIRITS WHO INDUCE A HORRIBLE DROWSINESS, SCARCELY A
DREAM, AND NOT A WAKEFUL STATE

6008 I had fallen several times into a state of sleep, sad and horrible in character, and, in that horrible state, thought for there is, at these times, such drowsy thought, and, on awaking, I saw spirits, principally of the female sex, at some distance to the front, who sportively fenced with the hands, like persons fighting, and then darted into a house in front. There was an atmosphere, of a fiery appearance and the spirits were of a similar colour. They appeared naked, and it was told me that they were of those men who were unwilling to learn anything, and hence had no affection of knowing and doing anything at all, on which account they became stupid, and hence induce such stupor as above described. They are forbidden to go out of the house at the front, but still they go out. Certain industrious spirits are placed before them, but they sometimes put these into that state of drowsiness, which they call putting into the bag. They can not be cured by punishments, as they forget punishments. If there are any who do not forget, they are separated, for they may be in some measure reformed, in like manner, those of them who say that they are quite willing to do something. The rest are sent to desert places outside of societies, where others like them are

ULRICA ELEONORA

6009 On the 15th day of August 1761, there appeared to me at morning-tide, a handsome carriage, in which was a man magnificently clothed, and also soon afterwards a certain maiden, as it were a maid-servant, with a very commonplace countenance, having something in her hand. It was Ulrica Eleonora in that state, unaware, at the time, whence and who she was. When the carriage drove past, the man invited her to come up to him into the carriage, which she was reluctant to do, but, being pressed, she did it. That man was from Germany, from a certain duchy there, and had died when a boy, and, like her, had studied the Word, and had loved the knowledges of spiritual truth. Thus the two were conveyed through various societies, and so put on the states befitting them, and also the associate, or conjugal, states thence [they were conveyed] to a magnificent palace.

THE LOVE OF RULING

6010 It has been made known to me, by much experience, that an inexpressible pleasantness, and as it were sweetness, dwells in the love of ruling. In the case of Charles XII, when he was married, there was a struggle between him and his wife respecting the power of ruling, and I was then told that they called the delightfulness of that love their heaven when, nevertheless, hell is in it.

THE PROGRESSION OF TRUTH, OR FAITH, FROM SCIENCE, TO UNDERSTANDING AFTER THAT FROM UNDERSTANDING TO WILL, AND FROM WILL TO ACT FROM CONVERSATION WITH ANGELS

6011 I spoke with angels about the progression of truth to good, thus of faith to charity, [to the effect] that angels experience joy when man, as infant and boy, learns and imbibes truths from affection, thus when truths become of science. and that they experience still greater joy when, from [science] it becomes of the understanding at such time the joy is experienced by the angels in the Lord's spiritual kingdom. There is still greater joy, when truth, from the understanding, becomes of the will the joy then is to the angels in the Lord's celestial kingdom. And when, from will, it becomes of act, then is there joy with the angels of the three heavens. How much joy and how great delights, dwell in that progression, cannot be described, because it is ineffable. For thus man enters more and more into heaven, and becomes a heaven in the least form. This I perceived, while I spoke with the angels, from the progression of the delights of conjugal love, even to the very ultimate effect, from which man is procreated. Such is the progression of conjunction with heaven, that is, with the Lord, and such is the new creation of man, and the formation of heaven, or of the angel, in him: for heaven is the form of Divine Truth thus progressing. Hence man becomes a love and in no other way is the marriage of truth and good established in him.

NEW HEAVENS¹ WHICH PERISH

6012 It was told me that such heavens, in which the interiors

¹ These are evidently "fictitious heavens," of the same character with those which, under the name of "former heavens," are declared in Rev. xxi. 1, to have ~~passed away~~, respecting which see *A R* 877 and, still more in detail, *A R*

are evil, although those there are good, are formed even after the last judgment, but in a diminished form, but yet they are in their turn destroyed, and afterwards destroyed of themselves, through the proximity of good angels, for, when the angelic heavens are near at hand, there then no longer exists a connection with them, as previously but they collapse of themselves. This is how it occurs hereafter. They said, that those who are in those heavens, or societies, are gradually lessened in number, and for many days go away. It was granted me to see one such heaven formed by Catholics, in the western quarter towards the south in a middle distance, which was dissolved. They were composed of about 800 to 1000. There was a certain one of them with me, namely, one who was at Rome from Upsal. He had embraced the Catholic religion. I spoke with him, and indeed quite agreeably. But still he communicated those things to the Catholics, and afterwards went to that society, by which means communication was effected with the society in which I am, and hence [they] were exceedingly disturbed, so that they ran about, hither and thither, saying that now then judgment, or dispersion, is come, and thereupon also began to go forth from every part of their society, which was a city, from every direction. The monks told them to remain, but they replied that they wished to remain but could not, and that some force from the interior, which they could not resist, impels them, and also that the same force separates them, and drives some hither, and some thither, thus, every one to his place. Whence that force came they did not know, but it is manifest that it is from the interior, that, namely, it was from exterior delight that they wished to remain, but were driven from interior, which was now opened to them, and which the exterior delight was not able to resist. And when they went somewhat away, then also came the delight of going away, this being according to diminution of the [former] exterior [delight]. It was stated that they were not of the common people, but of such as, in the world, did nothing but go into society and chat, and so spent the time, even whole days, in pleasures and amusements. They also said, that there they did nothing else than seek company in order to chat there. They ate, they also played on instruments, sometimes they danced, so that they spent their whole life in pleasures. They said that the monks persuaded them to do so, because they also lived such a life, saying that they are now in heaven, and that it is allowed them on that account, but the better ones of their number said that if they live such a life, they must shortly be dispersed, and that they ought to be engaged in work, doing something useful at home. But they replied that they have attempted this, but cannot do it, because

It was
Lärman

to them it is unpleasing and depressing. But, of those who were engaged in any work, a part remained in straits, and part were sent into good societies.

I afterwards saw similar dissolutions of commenced societies occur in many other places, so that this is constantly going on. It was hence manifest that they all go away to places suited to their dispositions, according to their externals, but that they are afterwards let into their interiors, and in this way their societies are constantly being dissolved.

They also said, that they observed that they had influx from lower spirits, when they were together in that society, and that, if they received any from higher ones, their delights were disturbed.

THOSE WHO ARE IN PHANTASY KALSENIUS

6013 I saw him going from his place to a certain one Ch[arles] XII with a certain companion. He appeared exceedingly dark on top of his well-dressed head, and his companion black as a demon. And when he came to him [i.e., to Charles] he said very pompously that he does great things, and greater than a certain other one, and, when explored as to what he did, there were some things which he had raked together, which were filthy and odorous. Inasmuch as he saw these things from phantasy, he believed that they were greater and more splendid than anything that others in the world did. Afterwards he returned, and said that he sees many things, which, he said, were magnificent when, nevertheless, there was not anything, for whatever occurs to his thought, thus he sees as if it were real. He became thus, because he believed in the world that man disposes all his affairs from his own proper power, and not that the Divine does it, and that in the world the natural, and not the Divine, was all, although, when he preached, and reflected upon those things which he preached, it appeared as though he believed in the Divine. But it was persuasive faith, which is in the memory, and it was his faith, because these things were the means of honours and emoluments. Afterwards, Ch[arles] XII became like this, and he said that he sees all thoughts in forms, at one time armies and battles, at another, other marvellous things, exactly according to the thought of his spirit, and that he took delight in them, just as he delighted in his thoughts, even filthy ones. It was also stated that others near him did not see anything.

SOME THINGS RELATING TO THE PROGRESSIONS OF FAITH¹

6014 (1) There must be, first, information from preaching, reading, and the Word, hence the science, or knowledge, of the things to be believed (2) Inquiry from the Word and from preaching, at last, confirmation from the Word, that is, the intelligence of these things (3) That there must not be doubting and that, if there is doubt, it is some temptation, after which, if man conquer, faith becomes confidence and he conquers by the understanding being led captive under faith (4) Finally, that there arises the effort to do good but nothing thereof is from man, and it is as an influx (5) When in that state, he is justified, and nothing condemns him and then is appropriated to him the Lord's merit, and then the Lord reconciles him to the Father (6) Especially is saving Faith a confidence that God had sent His Son from which faith, all the residue of faith flows forth

A PLACE WHERE SENSUAL SPIRITS ARE CHAR[LES] XII.

6015 Far away in the north, near the west, is a place where those are who are merely sensual They say that they know all things, and that they see more clearly than others that a thing is so-and-so and not otherwise for example, that it is nature, and not God, from which all things are and who scoff at those who talk about such things as they do not see and touch There is a hell within the hell there, where the more deeply sensual are Certain ones were sent thither to see the places They stated, that, in their chambers, they saw almost nothing, some saw something dimly Those who were there, said that they see everything clearly, and the more sensual of them say that they see still more things there This they highly value, there, for such are all the more sensual There were tables, chairs and the like Char[les] XII, who was sensual, and spoke as they did, was sent there He is also then judge When he came inside, he was naked, and wished for clothes He was told that clothes were hanging on the wall He took them, and so left the former things

¹ It will not take the reader long to discover that what we have here, is a recital of the salient features of the doctrine of Faith alone as held by Protestants, especially if he compare what is here said with the contents of § "III —On Justification by Faith and on Good Works," in the "Compendium of the Doctrines of the Reformed Church and Religion," which is prefixed to the work entitled, *The Apocalypse Revealed* —Tr

CLOTHES AND THE CORRESPONDENCES OF THEM

6018 When C[hailes] XII came into the place of the sensual, he appeared naked, and wished for clothes. He was told that clothes were hanging on the wall. He first took trouseis, next a shirt, then the remaining garments. By this means he divested himself of communication with those who were not sensual, and acquired communication with the sensual, and, consequently, he became sensual. The like happened with another, Wolf, who appeared to himself naked, but other clothes were bestowed on him, by means of which, communication with those with whom he might not communicate was taken away, and communication given with those with whom he might communicate. Their clothes correspond to them. I have experienced a similar thing in my own case, and perceived that, when naked, I communicated with those who were of the celestial kingdom, and when I lay in my shirt, I communicated with those of the spiritual kingdom. It was also granted me to see that they obtained garments according to correspondences, which they could change, and that by the putting on of clothes, communications were varied. Especially is this the case with hats and bonnets, but these are magical tricks, which are abolished. In one word, everyone is clothed according to the state of his understanding.

CRUELTY ERIC B[ENZELIUS] THE SON

6016 There was a certain one (Eric Benz[elius] the son) who was cruel, for he took delight in injuries and killings, when he saw them. He was among such as were cruel, with whom I spoke. They said that they he for a long while, and have him here for a considerable time, as though half-dead, until that [cruelty] is quenched, and afterwards they are as it were resuscitated. They are without discernment, wherefore they have no noses, and some have an insufficiency of nose, for they are incapable of possessing perception. Thus, also, it was with him. Their places are in the extremity of the west, above the lands there.

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THE MORAVIANS.

6017 I was with Moravians who confessed their errors, and began to be willing to receive-truths, because they see that they

are in a miserable state and that thus it did not turn out as they have believed, namely, that they would enter heaven in preference to all others. I spoke with them concerning the Lord, whose Divine they were not yet willing to accept. They were willing to call Him God, just as men, as, for example, in the case of Aaron,¹ have been called—but scarcely as angels² have been so spoken of. They acknowledged that life avails and not faith alone, and that good ought to be done as of one's self. Respecting baptism, I said that they had made it of no account but still retained it on account of the Reformed and that the holy supper was, with them, a mere form, nor did they account it holy as others do.

CHARLES XI AND HIS QUEEN

6019 When I was in the state of the spirit, at night, I was led by a companion to a certain house which was well constructed of wood, and I believed [the occupant] to be [the wife of Charles XI], but she was, at that time, the wife of some priest, but still was alone, apart from her husband. She dwelt there and, when I entered, I saw on a slab a piece of needle-work done by her. It was a beautiful work; and then my companion spoke with her, about some ordinary matter, which related to that neighbourhood, about which she gave him information, but it was such a matter as I was unable to recall in the natural state—it was peculiar to the spiritual state. Afterwards I awoke and spoke with her, in my natural state, and stated that I had been conducted thither by the Lord, by means of that companion, on account of evil spirits, who, in time of sleep, seek me out and then way-lay me, and I afterwards said who it was [that occasioned this] namely, that it was Charles XII. At the mention and idea of him, Charles XI's [wife] recognised him, as having been her son, and called him Carl in a motherly tone. After some talk about the state of his boyhood at court, it came into my mind that the Queen of Sweden had been the mother of children whom the son, [Charles] XII, survived, and, after I spoke of the two daughters, and about their lot and state, her husband, Carl XI, came into her memory wherefore they met, and acknowledged one another, and associated as husband and wife. This happened on the 22nd day of January, 1762.

¹The allusion is, of course, to Moses being to Aaron "instead of God" (Exod. ix. 16) —Tr.

²It was in reference to an *angel* that "Manoah said unto his wife, We shall surely die, because we have seen God" (Judges xiii. 22) —Tr.

THE PURIFICATION OF SOCIETIES AFTER THE LAST JUDGMENT

6020 (1) Evil societies which have been destroyed, assemble in the former places, because the former way leads thither, but they are afterwards collected to the number of several hundreds or thousands, and borne away to their hells, and this lasted until those places, and the surrounding ones, were filled with good spirits. Then, the evil are no longer able to be there, because they are distressed, and therefore they retire. It seemed to me, that there was a society of Catholics where there was still a Pope, but only as then high-priest, and that they appeared naked. They all complained of this but they were told, in reply, that this happens, because, above, and at the sides, neighbouring [spirits] approach who are in truths, and then, by influx from these, they appear naked, for the reason that they are destitute of truths, and know scarcely anything, nor even wish to know. It was shown me that they sit at a fire-place, and talk together, and neither read the Word, nor wish to learn anything of truth, although truths constitute angelic wisdom and the happiness of the wise. It was further stated, that, if they were to appear clothed, it would not be so actually, but would arise from their delusion, which is permitted them. Afterwards, they began to be distressed and desired to depart, and also did depart, and some were taken away those being left behind who were in any affection of truth, and those who were engaged in any study, or in works. (2) Societies are purified in various ways, and in a thousand places, [for instance] by C[harles] XII to him were conducted persons of various natures and evils, whom he posted round about, as if for a siege against an enemy, and they were then taken away and borne to their places, so that they departed to their own place, or places. (3) It was shown me that they are collected on a plain, to the number of several thousands, and that there is then inspired into every one of them the desire, along with an effort, to depart by their own ways to the places appointed them, thus it is from instinct, although, to them, it appears as if they knew. (4) In other places, societies are purified in other ways for instance, a certain military commander enters a society, and sees who is to be taken away, or expelled from it, towards these he turns a baton, such as commanders are wont to have, and which they hold in the hand when they go in advance, and when he turns it towards anyone, then is every one to whom he has turned it expelled. Thus, too, it is done in other ways. (5) It is wonderful, that, when they are to be separated, they appear together in societies as though they were in one place, although they are in different

places this is for the reason that likes are then associated with their likes and so on. It is also wonderful, that those who are of a similar disposition, when they come to a particular place, know no other than that they are the same with those who were there before them, they also have a similar tone of speech. But when they come to another place, their state is changed. (6) Societies are also purified by evil persons being let in thither, whence arises a fermentation, as it were, concerning which see above¹. (7) They are also separated in this manner lewd women, who are almost like sirens, and have learnt to produce simulated affections, instigate a society, through affections, to perpetrate, or wish to perpetrate, evils. They are also separated in this way.

THE LORD A CONVERSATION WITH MOHAMMEDANS

6021 The Mohammedans are exceedingly averse to three persons in the Divinity, as thus there would be three gods. When, therefore, Christians and Mohammedans talk together about God, the latter say that Christians make three gods but when the Christians reply that they have one God, the Mohammedans are indignant and demand which of the three is truly God. Then some reply that God the Father is, because He created the universe. The Mohammedans say that, in that case, the other two are inferior gods, and are merely so styled. But when they hear that the three are equal, they retire, and despise Christians as of little, and indeed of scarcely any, judgment in spiritual matters.

A certain one had a man-servant of the Mohammedan religion, whom he also questioned about God, saying, What do you believe about Christ? He answered, That He is the Saviour. And what about God? He replied, That He is the Creator and upholder of the universe. He then inquired whether or no God saved. He said that He did save. What, then, did he believe about Christ was He God, or not? He said, that He was God. Then he [*i.e.*, the master] said that thus there are two [gods]. Then the servant left him, saying that he made two gods, therefore he was unwilling to be his servant. After a time, he [*i.e.*, the Christian master] understood, that, by Christ, whom he called Saviour, he [*i.e.* the Mohammedan servant] meant God the Creator as regards salvation thus the same, and not another.

Thus Mohammedans who are saved acknowledge the Lord to be one with the Father, and almost hate Christians because they make three gods.

In like manner the Jews laugh at Christians, especially

¹ Nos 5222, 5838, also, *D P* 25 —Tr.

because they make three gods, when yet every one knows that God is one

So, also, the Roman Catholics ought to be ashamed that they have arrogated to themselves Divine power

THE PAPISTS

6022 The Papists also send out emissaries to entice and seduce all whom they come across, even sending to the Reformed, but they are punished. They also sent out to the Muscovite Russian Czar, Peter, two who knew how to insinuate themselves into his passions

They were also now assembled in the Consistory, which is overhead, in the south, where the Cardinals were, as before,¹ in a chamber behind them. There were many in the Consistory, and in the chamber at their back, but, as they allied themselves with devils to slay those whom the Lord protects, they were destroyed. Those who were in the chamber behind them, were sent away through a cavern into hell, and also many of their fellows who were above them, in a higher place. Those, also, who were in the Consistory were dispersed, and cast into their hells.

They [*i.e.*, Papists] likewise assembled themselves upon mountains in the west, at the southern quarter. The hills upon which they were, were overturned, so that the upper parts became the lowest. Thus, also, were these cast into hells, for the reason that they had been in league with those in the Consistory, for perpetrating that evil. This happened in Feb, 1762, and similar things happen, from time to time, till the lands round about, and the houses belonging to them, are occupied by the faithful.

A council is still held in the west towards the north.

There also occurred the overthrow of those who assembled themselves in the north towards the east, because they, too associated themselves in the perpetration of that mischief.

Moreover, in the west, in a higher place, are papists who are not evil, where, also, there is a pope who acknowledges that all power belongs to the Lord, and is preserved. This is also in order that new comers from the world may be received, who adore the pope there.

THOSE WHO ARE IN FAITH SEPARATED

6023 When those who were in faith separated, of whom there was a vast number, were disjoined from heaven, they then

¹See n 5229

appeared at the back in the west, in order that, from there, they might stir up many to seduce others. Some appeared like he-goats, some like dragons, but beneath all the heavens, and immediately above the earth, there and they were removed thence by degrees, according as they were surrounded by others who were in the life of faith about whom they complained. According as they were surrounded, however, they receded more and more, because they were distressed by the new-comers who were in the life of faith. Their leaders went before, and proceeded to desert places, where there was scarcely a bush, but only sand-pits and rocky wastes, which correspond to such religion. In turn they were taken away thence some to be instructed, some into hells, according to their life.

After several days, I observed that they who were in faith separate, conjoined themselves with evil spirits and with devils. When this became manifest, visitation took place, and it was perceived that they had conjoined themselves, because they were opposed to life. The angels talked together about this, and when they [*i.e.* the faith-alone spirits] were taxed on the matter, they argued fiercely in favour of faith, that justification was from it and not in the least by life. But when it was shown them that every one is allotted heaven according to his life, and that all religion is of life, also that a spirit and angel is such as his life is, and that that alone is examined, it being known that his faith is such [as that is] then, being proved to be in error, they were removed, and came to those who were in the life of faith, with whom they wished to associate themselves. But these said that they appear livid, like corpses, and that they see nothing of life in their faces. Wherefore, they were not received. Then was opened a chasm, which appeared dark and had a rock in front. Into this they descended, saying that the rocks are only in front and at the back, but between the rocks is a valley, where there is some straw. Their dwellings are there. Thither descended the others who had been above them, for there is very often an upper expanse of spirits. They were most of them clergy, and said, at first, that they there perceive nothing of truth.

6024. I spoke with them as to whether there is anything of will in those things they call faith, when charity is separated from them. It was ascertained that there is not, but that will is therein when charity and faith make one. For instance, that God sent His Son to save the human race in this, with those who have separated charity from faith, there is not perceived anything of will, but merely thought from the memory; it is such, consequently, as is dissipated in the other life. The reason is, because the will is not reached and opened,

unless something thereof [*i.e.*, of the thought] pass into act, or into deeds, for it cannot be opened by mere thinking, unless the thinking pass into doing, which takes place by willing in any other case, the will is laid asleep, and of no account, because not called forth or formed

B It was granted me to speak with those who were in separated faith, as to whether they can say fruits of faith. They stated that the last step of justification is the tendency to do good, and that there they stop, because, if fruits were added, they would be from the man, then merit is in them and they are not good because, also, after that stage, nothing of evil is imputed to man, whatever he does. [They said] also that, therefore, those fruits are from the Lord, and do not appear to the man. This takes place by application of the Lord's merit, which makes every work of the man to be good, consequently fruit. Thus do they rave. It was inquired whether that tendency is not will. They say that it is not will, which is man's, but is something of God's in the will which, therefore, is also imperceptible. They are exceedingly careful that faith be not conjoined with good works, because if they are conjoined, faith is not faith. This is the reason why many have written of their conjunction, but in so mysterious a style that it is only intelligible to the learned. This is the study of the learned from which it is manifest, that they pervert the whole Word and all those things which the Lord commanded concerning good deeds. Hence it is, that preachers who have had faith of this kind in the world, are not able to preach in the spiritual world, for, although they are forced to preach life and good deeds, still it is heard from the sound of their voice that they do not understand any other good deeds, or works, than mere moral and civil acts, and thus their idea is discerned from the sound wherefore, they are not allowed to preach any more, save only those who, in the world, understood spiritual works. At that time, all were assembled, from every side, who have been in such thought concerning the fruit of faith. They were for the most part clergy who were more learned than others. The rest, who believed in simplicity that good works were the fruit of faith, were not assembled with these. Those learned ones, also, were congregated below, at the left, near hell, and were borne about to their places according to their life, nor was it permitted them to preach any more. The reason was, because such a principle in the thought, enters the will, and all the acts of the will, unawares to the man. I also saw such persons in hell. Many said that, concerning the fruits of faith, they did not think anything else than that faith produces them just as a tree does fruits, and that man ought to think about the works which he has done,

and which he is going to do. They said, further, that there was with Adam such freedom that he was able to do good from himself, but that this was not the case with his descendants, and that this also could be proved. It was told them, that, just as no one can do anything from himself, so also can no one believe from himself, and thus that the case is similar, and consequently there is no faith, but the most learned of them replied, that still we possess freedom of belief, or freedom of faith, from the Lord, but not freedom of doing, or the freedom of charity, which, with Adam, was free determination. To say that this is destroyed, is insanity.

THOSE WHO DENY THE LORD'S DIVINE ADLERHEIM'S SISTER
AND HER HUSBAND, AND M[ARIA] POLHEM

6025 I spoke with these. They said that they studied theology and life with the highest zeal, and, owing to these [habits] in the world, I expected that they would be saved more readily than others, since they studied piety more than others, thinking upon Divine things, speaking about them, and living according to their thoughts and faith, but I marvelled to find that it was not so in respect to their happiness in the other life. I therefore spoke with them. They said that they denied the Lord's Divine, whence it came to pass that they called in question the holiness of the Word, especially of the Evangelists. They were therefore told, that, owing to this, they could never have received any truths out of heaven. These proceed, and inflow, only from the Lord through the Word, and, in the Christian world, principally through the Word of the Evangelists. I added, that to deny the Lord's Divine, and to despise the Word, is to sin against the Holy Spirit. The Holy Spirit is the Divine Truth, that is the Word, teaching the Lord's Divinity. They were tested as to whether they had any truths, and it was seen that they had none, also, when they obtained any truths, they were turned into falsities. In like manner as regards their works, it was seen that they were not done for the sake of the Word, but for civil and moral considerations. Similarly respecting the Holy Supper, and many other things. I told them that to apply oneself to theology and piety, is of no avail, unless the Lord and the Word be acknowledged.

It was perceived, seen and heard, that their arms were destitute of strength, so that they swung dangling in every direction, also, that they were in extreme poverty, receiving but little food, at which they were astonished, and that they heard from others falsities which they embraced, but could not recede from them.

Sometimes, they were allowed to be in a certain society into which all the Reformed who can live a moral life are admitted also for the reason that they may be instructed concerning truths. When these are able to lead a moral life in externals they are tolerated, but when they begin to seduce others by false principles, they are cast out from thence. In that society, the interiors of the thoughts are closed, as previously in the former heavens.

They believe that the Father apart from the Son is the only God, and they either see the Father on high or receive a reply from some spirit, either good or evil who says he is God the Father. It is owing to this that they fall into falsities of every kind.

They said they did not comprehend redemption by the Lord and that therefore they denied it.

IN THE OTHER LIFE, ALL WHO ACKNOWLEDGE THE DIVINE THINK OF GOD AS A MAN

6026 All who did not in the world deny God and who acknowledged God with some faith do not think of God otherwise than as a man. Those therefore, who have worshipped God the Father, see some spirit whom they suppose to be God the Father, thus Frederick Gyllenborg thus Secret[ary] Caiscrona and thus all the rest who acknowledged [God]. Wellink was the one who boasted that he was God the Father. Thus all those who see a spirit on high over the head think that it is God the Father. I asked some one why he believed so, when, nevertheless in the world he had entertained a different idea about the Father, as of the universe, because of His being the Creator of the universe, and did not then think of Him as a man, whereas now he does think of Him as a man. He was told that this comes from the influx of heaven: because the universal heaven is as one man: and this from the Lord, who is Man, wherefore the Divine proceeding is also Man: and this, in form, is heaven. Hence God cannot be thought of otherwise than as a Man.

THE MARRIAGE BETWEEN THE EMPRESS OF RUSSIA AND DE TA GARDIE

6027. 1. They¹ were together getting acquainted and liked

¹ The original of this passage, which is mainly in Swedish, is as follows —

6027. DE CONFUGIO INLER KRISARINNAN I RYSSLAND OCH DE TA GARDIE.

1 voro de tillsammans och gjorde bekänskap hos hvarandra, ochingo för hvarannan tycke

2 Sedan informerades hon om hans slecht reste til derass societete hwarest

each other 2 Afterwards, she was informed about his relatives and travelled to the society in which they were, to that of R Ekeblad, where there was easy entrance and where she was honoured, afterwards, to that of Count Feisen, but there was

de woro, til R Ekebladz, til hwileken god ingång war, och beromdes, sedan til Gref Fersen, men der war ingen ingång, och sades at dess andar woro sådane, at de wel intet nekade Gud, Gudz ord och Theologien, men doch intet tenckt derpå

3 då forut skildes de lagardie ifrån sin fru, med hwileken han i bland haft umgeenge, sedan sellan, doch refererade han til synedrium, om divorcium kunde hafwa rum, hwileko undersockte dot, och funno at ingen likhet war uti affectionerne, och så blefwo de skilde

4 Sedan talte kejsarinnan med sin foretraderska, hwileken då war med sin afledne man, och fantz intet wara af sercles begrep, men berättades, at sedan hon kommit til styrelsen, och hon lardt språket wel, har haft twenne hon i hemlighet rådfort, dem andia intet wetat af, och på derass [rad] resolveradt, wisades likasom de hade ingång på sidan, och der kommit op i en kammare, der ingen fick gå in, men sedan kommo de i någon onåd, och drogo sig undan, sedan rådgiorde hon uppenbarligen med fleie — hon fortrot wel på hwad som skedt, men doch kunde hon det til intet giora — hennes man war ganska begifwen på supande

5 Sedan kom keissarinnan at tala med den Biskop i Lubeck hwarmed hon warit foilofwadt, men hon fandt intet behag for honom, helst då ock syntes jemte honom ett fruentimmer af wackert ansichte, som war hans maries, och den han mycket alskade, den han ei i werlden hade ofwergifwit — wistes sedan hwarst nu han war hemma, som war nedre nti helfwete, derest så [o såg] illa ut, och han hade ringa syssla för sig, som der plagat wara Hwaigenom tycket for honom foigick

6 Sedan talte hon med en ifrån Holsten och Mecklenburg, som fruat, at se honom, men hon fant olikhet, och intet wille weta vtaf honom, som hon ock giorde i werlden

7 Sedan reste hon ut omkring, och kom langt ifrån sitt hemwist, då som det plagat ske, hon intet wiste hwarst hon war hemma, som ock hwilcken hon sielf war, på wagen motte henne Gr Delagardie, och beledsagade, begge okiande då, och då finge de återigen tycke, for hwarandia, beledsagade henne omkring til en wag som bar hem til då de kommo af hendselse at skiljas åt — andra gången reste hon också omkring, då jag intet såg hwad som hende — trede gangen reste hon den wagen som forsta gången, och då jemwel ex providentia Domini motte henne dela Guardie, och då sågo de, som ske plagat, at den ena hwar [o war] bestemd for den andra, och holt wel af hwarandra, och fordes då hem, hwar til sin societet

8 Keissarinnan kom at forestå den besta societeten af Ryssarna som har mycken kiarlek for henna, Ex Keissar Petter tog då afsked ifrån den societeten, hwart sedan han kommit wet jag ei, han hade 2ne forkladda Jesuter hos sig de sa intagt hans sinne, at han intet kunde ofwergifwa dem, hwileke hemligen sokte at forä honom til de Catholska — Delaguardie fick ock en wacker societet at forestå

9 Den sista gongen, då hon beledsagades hem af de 1 Gardie, då kom de laguardie til hennes palais, och wart emellan dem beslutat om giftermålet, war nog lenge tillsammans

10 Da det war beslutat, sendes en Engel hwarifrån op til himmelen som war i wackra hwita kleder, at få derifrån en priestman, at wiga dem, som skedde allenast på det settet, at han frågade begge om samtycke, och nar han det hordt, onskade han dem Gudz nåd och welsignelse, mehra intet, detta skedde d 5 Martij 1762 då¹ reste han til henne 4 par hestar fore, gran

11 Sedan emottogs lyckonskningar, (1) af små barn, som fordes at tala ifrån himmelen, hwaraf hon blef så rörd, at hon gick vt i ett annat rum, och af

¹ In the MS this sentence is in the margin — Tr

no admittance there, and it was said that these spirits were such that, though they did not deny God, the Word of God and theology, they did not think about them 3 Before this, De la Gardie was separated from his wife, with whom he had sometimes had intercourse, but latterly, seldom he referred,

himmelsk fegnad af derass tahl, gret, (2) då hon kom tilbakars kommo 8 stycken storre barn, och gjorde en wacker lyekonskan nar do utgick, kyste hon dem alla (3) Sedan fullwexte, som dodt barn, och blifwit i himmelen opfodde (4) sist kommo sådana i från Ryska nationem som ock blifwit opfodde i himmelen, och aflade sin lyekonskan

12 Sist så hordes från himlarnes societeter, hwarefter annan ofwanfrån korta lyekonskningar, doch wackra i ordning efter provinserna dei, som påstod nog lenge, till 100de eller 2 a 300, hwarefter annan, och woro monge som wille annu lyekonska, men som det gick så lenge ut på tiden, gjorde monge tilsam mans en lyekonskan, och så vidare Hordes också en musique instemma i ordning med barnas affectioner som dei want

13 Sedan gjordes måltid, som var piacklig, hwarwid woro 30 personer

14 Sedan om morgonen, sedan de legat tilsammans, satte de sig i en wagn tilsammans, då såg jag honom ombytt, rodt riddarband, och då resto de til honom, enar de ditkommo, så war huset förbytt uti en skiont palais, med monga rum, det han ganska forundlade sig ofwer de gingo deromkring, skiont ofweralt — Sedan gingo de uti ofio wåningen, sant betienter som horde til societeten, dem hon strax igenkende efter wahngheten, och woro flere rum, derest annu inge woro, ett sort teekn at societeten torde okas

15 Sedan kommo in någre som hade lof at giora icpræsentationer, de der med wackra repræsentationer repræsenterade iegeringen

16 Sedan foro de til henne i det forra rummet

17 Deras kiarlek blef så starek, at hon astundade wara ett med honom jemwel til kroppen, som ock skedde, och finno sig wel vti det, at det kan ske, nar det åstundas — då syntes de lika som lyftas op ifrån hogen — kunna således wara ett, och wara 2 til kroppen, doch med ett lff

18 De la Gardie har warit af den hugen at altid tala om n̄ttiga saker discursive, så ock courant och wivide, som monge doch spiritualiter, och således tala af förstånd, och intet som sker af sola memoria

19 Det wisesdes sedan, hurn de aro som intet neka Gud, Gudz ord, och theologien, men doch intet teneka något derpå, fordes ned något til dem, hwileka ganska mycket klagade sig, at de aro inwertes arliga, och lifafwa som inwertes som aggar dem, de gifwa godt at ata, som di sades gradde och skion mat, men det gior dem intet godt, alt godt werkar intet hos dem, efter hand gifwa de sig i något giora, men så snart det ar alt, så kommer det igen — de ata giarna pep parotz streng

20 Sedan reste de omkring uti wagn uti societeten, at wisa sig, som sker i werlden

21 Sedan syntes hon, och war hel wacker

22 Emedlertid och sedan

23 Om Keisar Peter, at han forestod den societe, men let sig intala af 2 Jesunter forkladde, som blef opteck, de dei hade communication med deras råd kammare ofwerst op i meridie, och han saledes tog afstade, och for neder til de semre af samma nationen, hon wille intet forfordelha honom, talte med honom, men han tog afsked af sig selft

24 Sedan kommo dr Ulrica med sin gemåhl, at giora v̄sitt hos dem, han forst talte med Ryska Keis och wistes al hoflighet, sedan di Ulrica forst til Dela-gardie, och sedan til Ryska Keis och gjorde sitt tahl, först simpelt och sedan inre och inre, som beswarades i ordning, och något vidare

25 Begge woro d 25 Martii in statu innocentie tilsamman och gingo omkring, och sågos af monga omkring såsom små Barn, — Sedan fick och Lud XV Rex [?] också wara in statu innocentie, och syntes han andre såsom barn af 5 a 6 år, och gick in til lupen, som flydde bort, och til ett Lejon, och satt sig der, som kastade sig om ifrån

however, to the council, to see if he could get a divorce, and they examined, and found that there was no similarity as to affections, and so they were divorced 4 Afterwards, the empress spoke with her female predecessor,¹ who then was with her dead husband, and was found to have no great intelligence, but it was said, that, since she had got the power, and had learned the language well, she had secretly advised with two, whom others did not know of, and had decided on their advice. It was shown how these had entrance at the side, as it were, and so came up in a chamber, where no one [else] was admitted. But, afterwards, they fell somewhat into disgrace, and kept away, after which she openly advised with several. She was vexed about what had happened, but could do nothing. Her husband was quite addicted to drink 5 Afterwards, the Empress came to speak with the Bishop in Lubeck to whom she had been engaged, but she was not pleased with him, particularly as there appeared with him a pretty-faced woman, who was his mistress, whom he loved much and whom he had not abandoned in the world. It was afterwards shown where his home now was, which was down in hell, where it looked bad, and he had low work to do, as is usual there. Thereby her fancy for him was dispelled 6 She afterwards spoke with one from Holstein and Mecklenburg, who had courted her, to observe him, but she found dissimilarity, and would have nothing to do with him, as also was the case in the world 7 Afterwards, she travelled round and came far from her place, and then, as often happens, she did not know where she was, nor who she herself was. On the way, she met Count De la Gardie, and accompanied him, both unknown to one another, when they again found pleasure in each other. He accompanied her about to a way which went home-ward, when, by accident, they were separated. A second time she also travelled about, when I did not see what took place. A third time she travelled the same way as the first, and then, also, of the Divine Providence, she met De la Gardie, and then they saw, as is usual, that the one was destined for the other, loved each other well, and were then carried home each to his own society 8 The Empress was placed at the head of the best society of Russians, who loved her well. Ex-emperor Peter² then took leave of that society. Where he afterwards went to, I do not know. He had with him two Jesuits in disguise, who had influenced his mind so that he

¹ This probably means her female predecessor on the Russian throne, who was the Empress Anna, niece of Peter the Great. Anna was a widow at the time of her accession to the throne, her husband was Frederic, Duke of Courland. She reigned from 1730-40 —Tr

² Peter the Great, father of the Empress here treated of —Tr

could not leave them, and who secretly tried to lead him to the Catholics. De la Gardie came also to govern a fine society. 9 The last time she was accompanied home by De la Gardie. Then De la Gardie came to her palace, and then it was decided between them about the marriage, they having been together long enough. 10 When it was decided on, an angel, in beautiful white garments, was sent from here up to heaven to get a priest from there to marry them, which was done in this way, simply that he asked both if they consented, and, when he had heard that, he wished them the grace and blessing of God. Nothing more. This happened on the 5th of March 1762.¹ Then he travelled to her behind some pair of horses, splendid. 11 Afterwards, congratulations were received — (1) from small children who were brought from heaven to speak to them, which so moved her that she went into another room and wept from heavenly joy over their speech. (2) When she returned, eight older children came and made a very pretty congratulation. When they went away, she kissed them all. (3) Afterwards, adults who had died as children and been reared in heaven. (4) Lastly came such from the Russian nation as also had been reared in heaven, and brought them congratulations. 12 Finally, there were heard short congratulations from the societies in heaven one after the other, although [short, they were] pretty, according to the order of the provinces there, and were continued to [the number of] from one hundred to two or three hundred, one after the other, and there were yet many who wanted to congratulate, but as it took a long time, many together made one congratulation, and so on. Music was also heard accompanying, in order, the affections of the children who had been there. 13 A feast was afterwards held, which was splendid, at which were thirty persons. 14 In the morning, after they had slept together, they sat down together in a carriage, when I saw him changed, [wearing] the red knight-ribbon, and then they travelled to his home. When they reached there, the house was changed into a beautiful palace with many rooms, at which he wondered much. They went about these, it was beautiful everywhere. Afterwards, they went up into the upper storey, and found servants, who belonged to the society, whom she at once recognised, as usual, and there were many more. 24 Sedan lo. talte med Ryska 1000 in which, as yet, nobody was, a kind of sign-garde, och sedan ciety was likely to increase. 15 Afterwards, there were some and some, some who were permitted to make representations, and 25 Begge wore beautiful representations represented the government. XV. Rex [?] också wara 5 a 6 år, och gick in i tabeth of Russia, who is the one here referred to, departed der, som kastade sig om 1762. De la Gardie had died twenty years earlier in

16 They then travelled to her [home] in the former place 17 Their love grew so strong, that she desired to be one with him even as to body, which also took place and they found it agreeable that it can be so when desired Then they seemed to be lifted up, as it were, from the mass [of people] Thus they can be one, and be two as to body, yet with one life 18 De la Gardie has been of such a mind that he always used to speak of useful things discursively, both carefully and vivaciously, and of many spiritually, thus, to speak understandingly, and not from memory only 19 It was afterwards shown how those are who do not deny God, the Word of God and theology, but yet do not think about them [I] was carried downwards to some of them, who were complaining quite a good deal that they are inwardly honest, and have within, as it were, something that pains them They get good things to eat, as was then said, cream and fine food, but it does them no good, all good things have no effect with them After a while, they take up some work but as soon as it is done it comes [undone] again — They eat horseradish with enjoyment 20 Afterwards, they¹ went round in a carriage within the society, to show themselves, as is done in the world 21 She was seen afterwards, and was thoroughly good-looking, 22 however, and, afterwards, [it was stated], 23 about the Emperor Peter, that he had been at the head of that society, but had allowed himself to be influenced by two disguised Jesuits, as was found out, who had communication with their council chamber, very high up in the south and thus he left, and went down to the less good of the same nation She would not offend him, and spoke with him, but he took leave of his own accord 24 Afterwards came Queen Ulrica, with her consort, to visit them He spoke first with the Russian Empress, and was shown all honour afterwards, Queen Ulrica first to De la Gardie, and then to the Russian Empress, and she made her speech at first simple, afterwards more and more interior, which was answered in order, and somewhat more 25 On the 25th of March both were in a state of innocency together, and went about, and were seen about by many, as small children It was also afterwards permitted King Louis XV to be in a state of innocence, and he seemed to others as a child of 5 or 6 years, and he went in to a wolf, which fled away, and to a lion and sat down there, which threw itself round from²

¹ That is, the Empress and De la Gardie —Tr

² Here the text abruptly ends —Tr

STATE OF C[HALES] XII, ALSO L[ARS] AND J[ACOB] BENZ[ELIUS]¹,
R LAGERB[ERG]²

6028 (1) C[hales] XII was a most profoundly evil man, and diametrically opposed to the Divine, which being discovered, he was at length cast down into the extremity of the west, and let down very deep. He became wholly as it were bony.

(2) L[ars] and J[acob] Benz[elius] were both such as could receive nothing of the Divine, but only the extreme efforts from hell. They were at length cast down into the west, deeply among the devils.

(3) R Lagerb[erg] was, as it were, destitute of life, appearing as if half-dead, and there was, as it were, a winged beast round about, which held him in check. For the reason that he had denied the Divine, as it were a living thought concerning the Divine was inspired in him, which he received well, and fully understood. Thus he became alive, and thus he was instructed that they who acknowledge the Divine have life. I am unaware of his subsequent lot.

THOSE WHO HAVE DO NOT THINK ABOUT THE DIVINE, BUT STILL
DO NOT DENY THESE THINGS

6029 There are some who do not deny God, or deny the Word and the doctrine of the Church, but still do not think anything about them, because they immerse themselves continually in worldly matters, as, for example, Count Feis[en]. In the other life, these dwell in places some distance under the earth, and are there inwardly tormented, as if penetrated with pains. They have comforters, but all is in vain. These give them cream of milk and eatables, and entertain them with music and amusements, but still the poignant sufferings of mind remain within. They assign them duties, but then sufferings constantly about in. They change their locality, but similarly suffer there semre at / betake themselves to duties and labours but, when these men han to

24 Sedares were two brothers. The former, Lars, was ennobled in 1719, and his talte med Rhodified into *Benzelstjerne*, by which surname he is usually referred to in gardie, och sarry. He was also a fellow Assessor of Swedenborg at the "College of inre och inre, from 1722-44, at which latter date he was made "Councillor of Mines." He

25 Begge w55 Jacob, at the time of his death in 1747, was Archbishop (cfr n omkring, och sig) of Upsal. Each married one of Swedenborg's sisters.—Tr XV. Rex [?] ocksa on is identified both by Dr R. L. Tafel, in his *Documents concerning* 5 a 6 år, och gick 11 1, p 683-4), and by Dr Achatius Kahl, in his *Narrativum*, der, som kastade sig Lagerberg, who "followed Charles XII as lieutenant and captain mpaigen"—Tr

are finished, they relapse into those pangs, so that they lead a wretched life. The reason is because they have no conjunction with heaven, nor yet with hell.

HOW MAGIC, JUGGLERY, AND THE LIKE, ARE REMOVED FROM THE EVIL

6030 All those who have been exalted to honours, or emolument, in the world through artifice, and have in consequence persuaded themselves that Divine providence does not govern the little details, or something else, and who have hence believed that arts are of more avail than Providence—these, since they had believed but little in the Divine, learn, in the other life, to operate by correspondences in various ways. Some learn to do this by means of garments or turbans, devised according to their art, or by various motions of the limbs, or by directing the sight to certain quarters where they know there are societies corresponding to their intentions, and thus to procure to themselves [the power] of doing according to their pleasure. Others learn how to stir up societies by means of sayings from the Word, and by a thousand other modes which are more or less magical. They believe that they have ability and power, so far as they acknowledge these things. There was Erustiom, who manipulated such things more cleverly than others. He and similar ones [were seen by me] near a certain gulf of burning sulphur (such was the appearance), and, there, such things are taken away by means of dreadful torments. They are there put into places which correspond to such things, and are dreadfully tormented—and they are then compelled to confess all those things, both the societies and intentions [they have resorted to], and, at [the mention of] each, they were tormented until they did not in the least desire them, so that they as it were rejected them of themselves, and this with every single one. There were about 100 such persons whom he was compelled to detect, and removed from himself in that manner. In this manner those evils are taken away.

Afterwards, when they are raised up thence, they appear as if not in their right mind, and without any enjoyment of life, thus like those who know and wish to know nothing. Such was Erustiom, and he confessed what faith he entertained about God—it was one of falsities.

6031 From these things it was manifest, that no evil can be removed except it be first called forth and the man do not will it. Thus are such societies first removed from him. It is also manifest that man must reject evil of himself, and that, except

he do it of him-self evils are not removed - which is contrary to the notion of those who believe that works are of no account, but faith alone. These also believe that God forgives all sins without any co-operation of man, when, nevertheless, without his co-operation nothing of evil is removed. for wounds cannot be healed unless they be laid bare. All the punishments in hell are for no other reason than that evils may be actually exposed and known and they are punished until they do not will them.

THE INFLUX OF GOOD FROM THE LORD EFFECTS NOTHING IF MAN DOES NOT DO GOOD AS OF HIMSELF FAITH

6032 This was often told spirits. Nevertheless, in order that it might be confirmed, it was granted a certain evil spirit to be led, from heaven, to do goods. he also did goods, but as he did not do them as of himself, he was like one who is led by another, almost like an automaton, which indeed is moved, but still receives nothing. by which was shown that there is no reception, appropriation and conjunction, through good which man does not receive in his will, or his affection, of himself, for the Lord is Agent, and man re-agent. If the re-agent receive without re-action as of self, the influx of good passes through, nor does the man become better than before. This is in opposition to those who separate faith from charity.

Punish
no his

This may also be illustrated by the fact that an evil spirit cannot be withdrawn from evils save by punishments. There was Cederstedt, who did evil, and wanted to withdraw himself from it, because he feared punishment. but, since the evil accorded with his nature, he could not withdraw himself, as in various ways he tried to do, because he was in evils as to his love. But when punishment is inflicted, he is then so far coerced by the punishment, that he does not will evil. and when he does not will it, he then, of himself, casts away the evil, that is, the society which is in the like evil, which society is then separated from him, but only until he is no longer in fear of punishment. This, also, is the reason why there are punishments in the spiritual world. Hence, also, it may be concluded, that man cannot be introduced into any heavenly society, unless he, from the will, desire good, or flee evil.

MAN'S NATURE CANNOT BE TAKEN AWAY AFTER DEATH, BUT IT MAY BE BROKEN AND SUBDUED

6033 Man's nature is the delight of his ruling love. It was

seen that a certain one (it was Archbishop Jac[ob] Benz[elius]) wished that all the principles of his doctrine on faith alone, which were false, might be removed, and genuine truths be given in their stead. This was done, but he was stupid like one who had known nothing at all.

It also happened in his case, that societies of the spiritual world were removed from him. On their being taken away, he became so stupid that he could scarcely become more stupid, and he could not recover any life of the understanding until he returned to his societies, into which was the extension of his thoughts. Hence was plain that man's thought, and hence his intelligence, depend on communication with societies, and that man is not capable of being reformed by their removal, consequently, that neither are sins removed instantaneously, but that this takes place by other means, namely, by punishments, temptations, vastations, and many other things also, *that man ought to reject those societies of himself*.

It was observed that the nature still remains, no matter how much man is warned in the other life, yea, is made game of. This occurred with Arch[bishop] Jac[ob] Benz[elius]. He was in the delight of ruling, and, in order to rule, called out others to go with him and seize cities. But as often as he called them out, and wished to advance with them, he was mocked. He became black, monstrous, an animal, etc., on seeing which they drew back. This happened hundreds of times, and he as often confessed that he was insane, but yet he immediately returned to the same course.

It happened, with a king of England, that, for two years, he was deluded by his followers, who worshipped him as a deity higher than another man, and he often admitted that he was insane, but still, up till now, after a year and a half, his nature remains the same.

I saw the punishments of the wicked, and that, through punishments, they rejected societies of themselves, and that man ought thus to act as of himself, and reject evils. This has often been seen.

THE LOVE OF RULING, AND THE LOVE OF POSSESSING THE GOODS OF THE WORLD

6034 Franc, the father, was seen, as it were destitute of life, but yet his flesh seemed like that of a living man. It was believed that he had become as it were a man, by art, yet without the life of thought, but he afterwards spoke, saying

that he is the father of the Fiances,¹ and that he is at times destitute of the life of thought, and that when his spirits approach he lives for a time. The cause of that state was stated, namely that there was in his disposition the love or lust of ruling over all things in the world, and that spirits recede from him, because he wants to govern them, and when new ones approach, his lot is wretched.

Some are as it silly, like Gustavus I. some use as it were bound, some in some other condition. There were also seen others who burned with the lust of ruling, who were as it were insane destitute of reason. for example, C[harles] XII, L[ie] Ben[zel], Jacob Ben[zelus], Governor Gyllenborg, and others who live a wretched life because it is not permitted them to discharge any function, inasmuch as they regard themselves and do not look to uses. consequently neither can they be led by the Lord. There is also Dean² Bredberg. Also afterwards were heard at once from every direction many together saying that they live miserably, and can do nothing but some low work, to which they are compelled and by which they are kept in bonds.

I afterwards spoke [with] the father Gyllenborg who had been of such a character that he desired to possess all that he saw. He, too, was in a wretched state performing work namely making his clothes and the like. Afterwards were heard many together who were similar, saying that they are come to the greatest poverty, and at length they seek to do work, in order that they may have food and be clothed. On this account, they then come to a place under the earth where they labour at various things and according as they labour they are clothed and fed.

They who are in those loves especially in the love of self appear insane and as often as they laugh, they perceive that they are insane but still they return to their insanity, nor do they ever desist. They also believe that insanity is intelligence, and craft, prudence. Although they are insane, yet are they most cunning some in the highest degree.

This condition comes to be that they are destitute of wisdom and the life thereof. They are as it were silly, not introducing what they are doing. They are at last reduced to desire good.

nam, on many occasions that they are worse than and so they are

MAN'S NATURE CAL.

¹ Kahl tells us in his *Narratio* that because he had
² and Peter, who had all been elevated to noble rank
-Tr

WHAT THE QUALITY OF A SPIRITUAL STATE IS RELATIVELY TO A NATURAL STATE

6035 The spiritual state in which all spirits and angels are, has numberless [features] which do not fall into natural ideas, and hence cannot be expressed. I was acquainted with it, but still was not able to describe it. Now, it is granted me to know of what character that state is. 1 Let there be an example¹ it is known that there is a difference between the female and male sex. This difference they perceive with its varieties. Yea, the same difference comes into all ideas, into gestures, into speech; and all such things can be expressed in spiritual language. The same difference comes into the decorations of the houses, so that one can see, by them, that the sex is there expressed. In the same way, it shows itself in that which is outside, so that one can see that it is like the kind of that sex. In the same way, in every piece of furniture in the houses, and so in everything that is thought of and seen. 2 Wherefore, also, all chambers in houses are formed with windows, and all furniture, there, is according to their uses, according to that of wife's, of husband's, of virgins', of children's, of man-servant's, even so decorations on ceilings, on windows, on doors so that their uses are at once perceived. 3 All affections, good and bad, are also presented in effigy, and this with all their varieties of species, so that every species has its own [effigy] separate. And all such things can be infinitely varied, and at the same time

¹ From this point to the end of "7," the original is mainly in Swedish, and runs thus —

man vet at skilnad an emellan konen, qvin och mans, denna skilnaden formereka de med sina varietates — ja samma skilnad faller in i alla ideer, uti gestus, i tahl, och alt sådant kan exprimeras lingva spirituali — samma skilnad faller in uti decoramenter uti husen, at man kan se af dem at der ar betydande konet, — sammaledes visar det sig uti det som ytantils ar, så at man kan se at det liknar arten af det konet — sammaledes uti hwart meuble uti hus, och så i alt som tenekes och ses

2 Hwarfore och alla kamrar i hus aro så formerade med fenster, och alla der warande meubler efter deras bruk, efter hustrurs, efter mans, efter jungfrurs, efter barns, efter drengars, sammaledes decoramenter i tak, wid fenster, på dörrar, så at det och det faller strax in til hwad behof,

3 alla affectioner, passioner, goda och elaka effigieras likaledes, — och det med alla sina varieteter in specie, så hwar species har sitt seiskilt — och alt sådant kan oendeligen varieras, och då behålla sin likhet in communi,

4 Sammaledes conjunctionerna emellan affectioner, med oendeligt mehra

5 Sammaledes i alt hwad man tencker ifran det ena til det andra som til exempel difficulteter, facliteter, beswaren, begiaren, nyttorne, med alt annat, de kunna tenckas i redighet, de kunna opskrifwas, de kunna optecknas, de kunna i pricka effigieras ad visum och ses

6 alt sådant kan intet inkomma in ideas cogitationis naturalis, derest reke rationale har sin existence af spirituali

7 variationerne af alt som ses, aro ock relativa efter situm ad plagas, hwarfore ock hwar och [en] weta sina ställen och sittia —

keep its general likeness 4. In the same way the conjunctions between the affections, with more things without limit 5 In the same way in everything one thinks about, from one thing to another, for example, difficulties, facilities, exertions, affections, uses, and everything else they can be thought about clearly, they may be written down they may be drawn up, they may, to a dot, be rendered in effigy to the sight, and be seen 6 All such things cannot fall into the ideas of natural thought, unless the rational exists from the spiritual 7 The variations of all that is seen, are relative according to situation in relation to the quarters wherefore, also, all know their places and sit [in them]

(8) In the third heaven innumerable more things are presented, thousands of which appear as one thing in the lower heavens

(9) They are able to express the genera and species of aromas, by ideas, and by words

(10) They are also acquainted with diseases, from correspondence They have medicines which correspond, and whereby also they are cured, nevertheless, everything is from a spiritual origin

(11) The whole character of a thing, person, or place, can have a name assigned it there, and from the hearing of the name, the quality, together with many things which are therein, is instantly known This cannot take place in the natural world

HELLS SEEN [BY ME]

6036 Vice-President¹ Hjarne wished to see some one in hell which also was permitted He entered the first In that one there was, as it were, a flammess Candles appeared to him and this because those ones were in self-love Thence he entered a second, where appeared those who are black there a charred blackness From thence he entered a third, and in that they seemed like persons buried in shrouds They appeared pallid, like the dead He asked them if they were dead They said that to themselves they appear to be alive, but that they are such to the eyes of others It was similar in the former hells those there appear to one another like men, but in the light of heaven such as described (4) He afterwards went through a long void, and came to a cave, where they did not see any [spirits] They were invisible like flying spectres They

¹ "Vice-President" of the College of Mines Hjarne held this post at the time of Swedenborg's appointment as "Assessor," in 1716, and for some years afterwards —Tr

were those who were able to cast themselves out into other places by means of phantasies. When he came to the end of the cave, he looked back and saw them sitting. Some were old men with beards, some with a face nothing but beard, and others were deformed after other fashions. He spoke a few words with them. From this, 5thly, he proceeded into another hell, where appeared, as it were, a horrid fieriness, and those there, as it were on fire, and they were such as were, from simulated affection, able to put on various affections, and at the same time to represent various things by phantasies as, for instance, useful and elegant articles, but, as they went to excess with the phantasy, they were affected with weariness at presenting these things any further. In this [hell] was El[ie] Benzel[ius]. And after this he [i.e., Vice-President Hjarne] was gone, [and] came forth into daylight.

FALSETIES HAVE NOT ANY POWER AGAINST TRUTHS

6037 It appears as if those who are in the hells, and the evil in the spiritual world, have great power, wherefore, in the Word, they are called powerful, mighty, strong, men of war, but their power is in the falsities of others, by means of countless arts, and feignings of truth, etc. Hence come temptations and many other things, from which the appearance of their power arises.

There was a certain evil spirit, who, owing to this, believed that he had power over truths. It was Ab[raham] Schons[rom], and he wished, by reason of that confidence, to prevail against truth. On this account, he cast himself upon the truths which were with me, but I looked into his mouth, from truths, and thereupon he became altogether like one dead, and so lay, and was seen by many, and then, at the same time, was tormented most dreadfully.

RATS

6038 Those who are rats, are able to feign good affections by the countenance, tone of speech and gesture, so that another would not at all know otherwise than that they were most pious and chaste, and this was shown before priests, in whose presence certain ones held up a book, and fashioned their countenance and eyes to great devotion, and looked to a good society, and drew forth doctrinals therefrom, and, at length, they breathed into the priests' affection of devotion and piety, so that they could scarcely believe otherwise than that they were of such a character, and yet they were devils in a great degree.

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THE THOUGHT OF TRUTH WHERE THERE ARE FALSITIES LUTHER

6039 I spoke with Luther, and observed that he desired to think in opposition to faith alone. But I perceived that he was not able, because falsities filled the thought and prevented it. The sphere of thought seemed filled with confirmations of faith which did not permit the entrance of truths in opposition thereto, so that falsities must first be removed before truths enter. This he, also, observed, and, on that account, he reflects upon the reason why he should still be in those falsities, although he had heard so many things which were contrary to them, and which he had also acknowledged. And when he desired to remove the falsities, he perceived that the delight of love, arising from having invented and defended them, prevented, wherefore this, too, must also be first removed. He was borne from one society to another, and also to that one where he was in truth, but he was not able to stay there, because it was contrary to the delight of his pride. He said that he had prayed God that he might understand and manifest the truth, but that he received answer that it would be given if he were able to receive it.

MELANCTHON AND LUTHER

6040 There came a certain one from the northern quarter near the west, at a very great distance there, where the magicians are. It was a devil of the more crafty, and malicious sort. When he walked, his walking was heard as heavy and lumbering. It sounded like the walking of a bear, and, for several days that he was about me, he did many things in a malicious manner. I did not know who he was, but he was discovered. He came to Luther in his chamber, and there sat down immediately in front of him and spoke with him, saying that he knew him, and that he spoke with him in the world. He also disclosed very many things which he then said to him, from which Luther knew that it was he [i.e., Melancthon], and that he discussed with him many things concerning faith alone, apart from good works. Luther asked what was his present condition. He stated that he is at times in a vaulted chamber, and at times in hell, crawling under a judge, and that, when in his chamber, he is clothed with a toga lined with bear skin, which protected him from cold, that sometimes, he writes many things there, chiefly of the faith alone, also, that, as often as he does, he prays to God that he may write well, and then things are dictated to him by angels respecting the goods of charity, but when he reads them

over he understands nothing, wherefore he rejects them. At times, however, he is in hell, under a judge. There, like the others who are there, he is in mean work. He was in a powerful lust of punishing, and also ill-treated many. He was frequently punished. I heard the judge speaking about his being punished. He has great fear of the judge, because he is very powerful.

CALVIN

6041 Calvin was in a society of heaven, but a long way from the middle [of the society], and was still in such church doctrine as he was in, in the world. He conversed with me, and said that Ar had corresponded with Luther about faith and good works, and that Luther paid attention, and that he had shown that, if faith alone were adopted, then things which are in the Word would be contradicted, and yet these must be conjoined, also, that Luther had hesitated on reading his books, and had replied that if he received works, he would not recede far from the Papists, and afterwards they communicated by letter, and Calvin remained in a faith accompanied by good works, but Luther in faith alone, believing that faith does indeed produce them as a tree does fruit, and saying that there is a conjunction, but he did not think about it as his followers have done. He wrote to Calvin, that he could not establish works because they are from man, from whom is no good, and because there is merit in them. Calvin was received in his society, because he was upright and had not made disturbances. I heard this from one who was Governor of the society.

MELANCTHON AND LUTHER

6042 It was further said, that there are many articles in his [i.e. Melancthon's] vaulted chamber,¹ which are uncouth and repulsive, and, when he sees, that, with others who write, there are more elegant things around them, he asks the reason, and it is stated that it is because they think of good works as well [as of faith]. When he hears this, he also wishes to think of them, but as he cannot, he prays God that he may be able, and then something inflows from heaven, as if dictated, which he writes, and, still, when he reads it afterwards he does not understand it, and, yet, his chamber then appears adorned with various things, but they are soon removed. Many come to him from other countries, especially the English, but he does not admit them.

¹ See n. 6040, above.—Tr.

on account of the unsightly things in his chamber. He has, however, discovered how to produce appearances of decorations by phantastic art, but these are removed while he is speaking, and things appear as usual wherefore the visitors go away and do not come back.

Afterwards, Luther obtained a vaulted chamber in the neighbourhood of Melancthon, but it was more elegant than Melancthon's chamber, because he constantly spoke of works which man should do from obedience, although he did not place any saving efficacy in them. I heard, several times, concerning him, that he wished to reject his principles in the separation [of faith and works], and that he has tried to, but to no purpose, because the dense cloud which appears in his mind must first be dispersed, before truth, or light, from heaven, can enter. The like was said to the Zinzendorfians, some of whom wished to discard their own separation [of faith and works], and endeavoured to adopt their conjunction, but they were told that they could not, because falsities, which must first be scattered, block the way, and, also, that they are like the five virgins who had not oil in their lamps, who afterwards purchased oil.

Luther related that he was told by an angel, from the Lord, to beware of faith [alone], because there is nothing in that, and therefore he avoided it for some time, and recommended works; but, yet, he went on to separate the works from faith, and therefore execrated the Epistle of James, and rejected the Apocalypse.

ZINZENDORF AND THE MORAVIANS

6043 I spoke with him. He was reduced to the state of his life when he journeyed into foreign regions and taught, and, therefore, he now also goes about to societies, and preaches, but he said that he is not received anywhere. He is also forbidden to come near his followers. He confesses himself an Arian, [saying] that the Lord is the adopted Son of God. He can hardly be brought to say that the Lord was born in order to be adopted, although this is proved by the fact that He was born of God. This he now denies, but says He is adopted. Good works, he is not merely averse to, but even detests. He preaches God the Father, but, inasmuch as many presented themselves and declared that they were God the Father, he refrains from looking to Him, wherefore, as he said, he knows not which way to turn. He reviles the Word of the Old Testament. He cared little for the Evangelists, only for Paul's Epistles. He was brought to some of his followers who had died in the world some time previously, and saw that they do not

know anything of truth, and are in an almost miserable state, merely in hope and expectation, often between hope and fear. Then hope is owing to their persuasion, in the world, that they, more than any others, are the living. When they wish to receive truths, falsities which cannot be shaken off block the way. They know that the sensation of which they boasted in the world, was from spirits of the same sect who were with them. They are ingenious and clever at falsifying the Word, and, to the apprehension of all, twist it from its meaning which occurs when they assemble together in their meetings. That they are Arians, is one of those arcana of their's which must not be revealed. When they say that they, more than others, are the living, it is asked where the truths are, and where the goods, through which and from which their life is. They say, In faith. Then it is asked what of truth there is in their faith, and what of good. It is customary for them to say in their preachings, Believe that you approach heaven, and so far as you believe you approach, so far do you recede, and thus they do not reveal what it is, but they mean that they acknowledge the Lord's Divine equally with the Father's Divine, and that they do good works. Those who divulge their esoteric doctrines and deny their sect, they want to kill, and, if they do so, they excuse it because it is for the sake of the truth, and, by reason of that hatred of their's and perhaps on account of [his] intentions, Zinzendorf withdrew himself somewhat from them. On account of their falsities and non-goods, they wholly close heaven against themselves. All that they call truths are falsities. They are not willing to admit that faith operates goods, but rather that all things they do are good through their faith. They say that the Lord ought to be loved on account of the passion of the cross, but ought not to be worshipped, that the Holy Supper is merely a memorial of His passion, and that they attend it out of obedience. They live together, apart from others, since they did so in the world, and, when they are shown by others that they are in falsities, and what things are true, they go away saying they do not want to be convinced.

THOSE WHO ARE IN FAITH ALONE

6014 I spoke [with] Jac[ob] Benzel[ius] concerning faith alone, and said that, at the present day, the summing up of the faith of all is, that, from trust and confidence, they believe that Christ was sent by the Father, and that He redeemed us through the passion of the cross also, that in that summary and in that creed there is not a particle of truth, and that with those who confirm

themselves in them these things are falsities. He acknowledged this, and, in order that he might know that it was so, he was sent into the plains, and was held in that faith and then he saw nothing but sand and stones, and no grass at all. He sought, but found none. Grass signifies somewhat of truth. He mentioned this to others, and when he thought about the confirmations of that summary [of faith], then serpents appeared, which wanted to fly at his feet. Hence he was convinced, by experience itself, that there is nothing whatever of truth in that faith. Plains, however, in which dwelt some who were in the like faith, appeared at a distance. These had grass, shrubs and trees, and buildings wherein they dwelt. They were joyful in mind, and were industrious in their labours, but they acknowledged that they only knew that creed, but had not thought beyond the sense of the letter of the Word, and, inasmuch as they did not go deeper than this in their thought, they were also able to receive some truths. [they said] also, that, still, they had thought of God in their life. Afterwards, J[acob] B[enzelius] was deeply grieved, being desirous of receiving truths, and thus of rejecting falsities, but unable to do so because falsities and evils therefrom hindered. For, when these are in the mind, no truths at all can enter. Also, because the whole man becomes such as he is from his falsities and evils. It was likewise stated that he who is in such, is able to think, [even] about Divine things, nothing save falsities and evils. yea, not yet in moral and civil life, inasmuch as these form his understanding and will. He said, moreover, that it is astounding that man does not think of God and eternal life while in the world, when yet he becomes such [as he is in the world] to eternity. And those who are in the falsities of evil and in the evils of falsity, cannot be in any society of heaven. Also, that he is miserably lodged, miserably clothed, and miserably fed, and he must live in hell with such as were infamous, thus continually in misery.

THE IDEA OF GOD

6045 I spoke with certain ones concerning God, and remarked that they believe that God is everywhere, and that therefore they have no need to determine the sight to God in a particular place, as it is said, but it was rejoined that the Divine Proceeding is everywhere, just as the light and heat from the sun are everywhere, and that, since the Divine Proceeding is, God also is. but to wish, by means of such an idea, to turn themselves where [He] thus [is], as being without bounds, is to acknowledge Nature as God, and also to become foolish, and

shackled as to thought. Afterwards, all the intellectual sight [becomes so] wherefore, it is granted to almost every one to see some one sitting on high, splendidly attired, and it is permitted to worship Him as God the Father, because the majority have had, in the world, an indeterminate idea of the Father, because He must not be seen under any form. This is granted them, in order that their idea may be determined, and they may not become quite demented. To others, God the Father, as it were, appears in other places. [It is] Wellmngk. Yea, sometimes, Satan [appears], which, also, is permitted on account of men's insanity as regards the idea of God. Some see, not far from that pretended Father, a Son of the Father, who obeys what the Father says.

THOSE WHO ARE IN FAITH ALONE

6046 I spoke with those that are in faith alone, who are outside of heaven. They say that they are becoming fewer by degrees, and that they go away and do not return, not knowing whither they are gone, and a certain one who returned, stated that they dwell amid sand and stones, and are in huts like peasants, apart from one another, and that they have but little to eat, or food. The reason is, because food corresponds to intelligence, which they have not, and sterile ground corresponds to lack of intelligence and of the affection of truth, and thus to them. They stated, that, when they go out and see others at a distance, they are afraid to speak to them, because there are also robbers there but these dwell in the caverns of rocks. These, also, are of such as are in faith alone, but craved for robbers' plunder, as it were. They did not regard these [depredations] as wrong, but they fear those [robbers], for they do them injuries, and capture them, in order to enslave them. Wherefore, when they see any spirits, they inquire whether they dwell in huts. When they say they do, they wish to enter their hut before they do, and to go forth from it, and thus they first accost them, and converse. Thus they remain. Such is the lot of those who are in faith alone. A certain one (a priest in Moravia), was sent thither, and reported that there is not a shrub, or a blade of grass there, but gravel, and that they live thus. But, what is wonderful, they were delighted to remain there, so that they were unwilling to live anywhere else. The reason is, because plants, shrubberies, and the like, in fields and gardens, correspond to the intelligence of truth, which they shun and hold in aversion.

HOUSES AND THE ROOMS IN THEM DUKER

6047 He was with me several weeks, and was insane, by reason of the loftiness of his mind. He was afterwards let down into his house, where he had been previously. He had quite a large house, and [room] for domestics. and a certain one spoke to me from the house, and said that the apartments there were distinct, in such fashion, that in one chamber he was a senator, in another a general, in a third a chief,¹ in a fourth a captain, and so on. in one chamber, however, not in any great dignity. But he loved to be in the chamber where he was a senator and, in that, he became inflated in mind, on which account, there, he was insane, but yet he loved that chamber more than the others, although he was insane there. Therefore, he was brought forth therefrom, and he wished to serve C[harles] XII. He also did insane things, so that he was a devil.

MELANCTHON

6048 Melancthon went forth from his prison, and spoke with a certain one who had read his writings. and then came Englishmen, and they also spoke with him, saying, about faith alone, that they do not know what it is, or whether it is anything. They inquired of him what it was. He said that faith is believing that God sent His Son, and [He] suffered for our sin. They said that this is merely a matter of history, What besides? He said, that, by virtue of that faith, they possess eternal life. They asked, in reply, whether he has eternal life, and he could not answer anything, save that he is going to have it when all are saved. They stated that infernals are never saved. They said, besides, that they hear preachers about faith alone, and about justification, and that when they hear, it sounds in their ears as though it might pertain to wisdom, because they speak beautifully and cleverly but yet, when they go away, they know nothing that the preachers said, nor do they comprehend.

POLHEM AND WOLF THE MATERIAL IDEA WITH SPIRITS
AND ANGELS

6049 All those who have not believed in the Lord, by acknowledging His Divine, and have not lived according to the precepts of religion, in the other life think materially. On this

¹ Swedish, *öfwerst*

account, they are unable to think spiritually, that is, abstractly from space, time and persons from which the ideas of natural thought arise consequently, not like the angels of the higher heavens for, to think spiritually is to think apart from these things. These [i.e. those who think spiritually] ascend above, and as it were leave those things beneath them, so that they do not appear. Certain ones who thought much in the world, such as Polhem and Woll, inasmuch as they did not live a life of religion, were not able to think otherwise than materially. The attempt was made, in the case of these, to separate material things, but to no purpose. Hence it is, that, in the other life, the same persons speak the spiritual language, but yet so mingled with their vernacular tongue that the nation from which they are can be readily distinguished. But all those who speak spiritually are in the same language, nor can they be distinguished.

A CONVERSATION WITH ENGLISHMEN ABOUT THEIR PREACHERS

6050 I spoke with Englishmen who were in a society of heaven, and, in fact, about their preachers. They stated that they are, not fond of the elegance of their sermons, when these are doctrinal, because they do not know or understand what they say. The sermons have a fine sound, and so please those who are not in the spiritual love of truth, but not others. They tell them to leave out such things, since they do not learn anything for they speak so that they [the hearers] suppose that such things are true, but yet do not know whether they are true especially when the subject is the effort to do good. They inquire of them what they mean by this, whether the effort is merely latent, or whether it is manifest. They say that it is latent. They rejoice that they are aware of this, because the Lord operates many things in secret, but does He, or does He not, operate thus manifestly? Then the preacher dares not say anything else but that it also occurs manifestly, but that this is because the affection of doing inflows. When they inquire, further, whether therefore good ought to be done as of oneself, or not, this they also conceal under the oracular statement that man must take care not to act from himself, and thus that so far as it is of man it is not good. When asked whether man may act as of himself, the answer is that the case is similar. They were told, however, that, if man does not act as of himself, he receives nothing, and there is no reception, and hence no appropriation. But here they stop, when speaking to those who have a spiritual idea, and [the latter] carry them

point But preachers who have confirmed themselves in this, in the world, do not recede from their doctrine, inasmuch as they teach in such a manner that the hearers are not able to think that it is or that it is not so, consequently, their discourse is ineffectual Wherefore, those preachers are at length removed, and sent among those who are in faith alone, who have nothing of truth or of good in the life, but only in thought, together with pride of scholarship They afterwards teach that there is manifest perception, but not manifest operation, and when they speak of operation, they again so involve, adjust and connect their arcana, that persons scarcely know other than that they mean manifest operation, but still they do not mean that

ADULTERIES, THE LOVE OF RULING, DECEIT, ETC

6051 It must be described how infernal are adulteries and the other sins, for instance, in this place, adulteries that is, believing that adulteries are allowable, though there may, or may not, be adultery Scarcely any one, at this day, believes that they are so infernal, and that adulterers cannot possibly be saved The reasons are (1) Because heaven is marriage, and hell is adultery. (2) Because conjugal love descends from the marriage of good and truth, adultery from the marriage of evil and falsity (3) Because from marriage, according to conjugal and infernal love, offspring is born (4) That in heaven they abhor adulteries, and that therefore heaven is closed and hell, opened widely [by them] (5) That a man by conjugal love receives the form of love inwardly and outwardly, by adultery the form of hell, also, that heavenly love is implanted solely through conjugal love (6) That conjugal love is the fundamental love of all loves, for, when man becomes a form of love, he becomes an image of the Lord otherwise, the reverse is the case (7) That, therefore, the delights of conjugal love exceed all other delights, both in number and quality (8) That heavenly joy is founded upon that love in heaven, so that as far as any one is in that, so far he is in heavenly joy of every kind and degree (9) That by marriages, in the heavens, wisdom increases which increase, there, is in the place of procreation (10) That with preachers in hell, there is a doctrinal adultery, which differs from natural adultery of which anon (11) The reason why wisdom increases according to chastity, is because the origin thereof is the marriage of good and truth, and the marriage of pre- the Lord with the Church This is its cause wherefore, nobody who is an adulterer can be wise in spiritual things Hence, so as he is an adulterer, so far is he blind in spiritual things

and so far is inwardly a devil (12) That, hence, to love the married partner, is to do good in the sight of the Lord, for it is thus, from chastity, to love the Lord This communicates with the heavens, and delights the souls of the angels to such an extent as cannot be believed (13) There is also a certain kind of coition, which, when it proceeds from chastity, inasmuch as it is the effect of that love, delights heaven in the highest degree On the contrary, it distresses them so far as it is from adultery (14) Proofs may be brought forward, that adulterers, no matter how morally well they may have lived in other respects and have given themselves to prayers, are cast into hell

The members devoted to generation, in both sexes, correspond to the inmost or third heaven, where the angels are in the heavenly marriage, or that of good and truth, more than the rest In a word, marriages in the heavens are most holy wherefore, they must not be profaned by adulteries

6052 Nor can it be believed that the love of ruling, like adultery, also has in itself hell All those [who are in this love] are in evils and in falsities therefrom The reason is, because the love of ruling sinks the mind into its proprium, so that it cannot be elevated by the Lord, but every one in whom heaven is, is elevated from his proprium, although the man is not sensible of it But to describe self-love Its highest degree is the love of ruling over others, it also contains in itself the love of ruling over the Divine, and this is Babel, respecting which so many abominable things are stated in the Word To describe the nature of the love of ruling It is not ruling over others in one's official position, but desiring to rule over others outside of that, not being content with its own domain The nature of the latter, and the nature of the former [love], might be described further, also, that all [who are in these loves], of whatsoever dignity, are cast down into hell

6053 As regards deceit, the reason why it is execrable, is because it enters man's interiors, even to the Rational, which is the inmost Natural, and there tightly closes the spiritual mind, in which heaven is The quality of such persons might be described

These three things, especially, those shun who will be of the New Jerusalem

6054 Regarding *adulteries*, moreover, the reason why adulteries are so prevalent at this day, in the Christian world, is because those there are in the marriage of falsity and evil As regards adulteries, they may be of a married man with harlots, of a man not married with another's wife, or with an undefiled virgin without the intention of taking her to wife thus, the despoiling of virginity or, the delight of variety, because all this destroys the conjugal It is not so with an unmarried

man who is unable to abstain altogether, and yet, from causes in the laws, cannot enter into matrimony, if he adjoins to himself a consenting prostitute, a concubine, or a mistress. But let him beware that the conjugal, which is interior love, do not enter, unless he have the purpose of taking her to wife. The former class deprive themselves of all the delight of marriage, but not the latter.

CONJUGIAL LOVE (*continued*)

6055 Those men who are in conjugal love, are in such a state that they can enjoy intercourse with their wife as often as they please. The ability never fails, inasmuch as all parts of their body are in that love, and, after intercourse, they are affected with joyfulness, and never with dejection, so that they are invigorated by it, but the contrary happens with those who are in adulteries. (2) The husband's love depends on the wife's love, so far as she loves such things, so far does the husband. It is the reverse in love which is not conjugal. The reason is because the former are one, and are conjoined as to interiors. This is meant by their being not twain, but one flesh. (3) Those who are in conjugal love, feel with certainty whether there is lasciviousness or not, for all lasciviousness is of adultery, but there is nothing of lasciviousness with those who are in conjugal love. Thus they perceive most perfectly. That sensation is from the interior. The outward act is similar to that. Adulterers feel nothing save that which is exterior, and not anything interior, when yet all spiritual delight is in interiors, and is incomprehensible to those who are not spiritual. (4) Nobody can be in conjugal love except he be spiritual, and except he acknowledge the Lord, for the ultimate cause thereof is from the Lord's marriage with heaven, and with the Church. This is its Divine-spiritual origin. (5) Since woman is born the affection of truth and good, and man the understanding of truth and good, it is hence manifest that they are conjoined as one, and that conjugal love constantly makes them one, and thus that they are loves, and images, of the Lord. (6) The effect of conjugal love is wonderful. Its power may be described. (7) There is nothing at all of lasciviousness in conjugal love, although it is outwardly similar, yet it is dissimilar inwardly. (8) [I might mention] many exceedingly execrable things concerning adulteries. (9) Cerberus signifies a guard to prevent the delight of conjugal love from flowing down into hell. (10) Afterwards, [I might relate] various other things concerning adulteries. [Conjugal love] produces the delights of heaven, by communication.

(11) The offspring puts on the affections of the father and mother hence, the hereditary nature is not so malignant

The love of marriage opens heaven The love of adultery closes heaven

THE APARTMENTS OF HOUSES

6056 It is a peculiarity of the apartments of houses, resulting from their situation, that the dweller, occupant, and others, in one apartment, have a different disposition from those in another. The delights are different, so that in one apartment there is the delight of studying and discharging duty, in another, the delight of going out, in another, the delight of social intercourse, and in another the delight of being in the society of one's wife, in another, the delight of eating, in another, they have close communication with those who are outside, and in others a distant one. Spirits know, as of themselves, that, if they enter such an apartment, this or that thing is possible to them, and so forth, with much variety and according to their affections. This peculiarity derives its cause chiefly from the quarters, and from the inclinations to dwell in one quarter rather than in others. Also, every one knows his own place in the apartment, which place accords with his disposition. He proceeds to it as soon as he enters, and if another appears in that place, he goes away. It is similar in the churches. This is the case in these particulars, because the greatest form and least form in the heavens are similar, so that there is an image of heaven in the single details.

GOD AS A MAN

6057 The truly human idea concerning God, is as of a God-Man. That it is so, may be evident from these circumstances.

(1) That every one, in the other life, represents God to himself as a Man, the good especially, but also the evil. This was investigated, in the case of many, who, in the world, entertained the idea about God as of something invisible, or as of something spiritual, as it were aerial, at a great distance before the eyes. But, still, all these same persons, in the other life, see God as a Man. It was investigated and found to be so. It is because that idea is in man's spirit. There are many things in man's spirit which the man does not know are there, such as spiritual speech, the idea of space, and many others. From these facts it follows, that the idea of every single man, deeply rooted in his spirit, is of God as a Man. (2) But that idea has been destroyed in the world

with those who began to think of Three Persons, and to separate the Lord's Human from them, and hence made themselves three invisible Gods, (3) [as is evident], also, from the idea of spirits who say that God is as it were something aerial, or nebulous, either bright or dark (4) [The former idea] is destroyed, also, with those who attribute everything to nature, and consequently nothing to the Divine these, in the spiritual world, make to themselves gods of all who excel in power, but still esteem them as men (5) Children, the simple-minded, women, in a word all who have not destroyed that idea through the causes mentioned above, have the idea of God as of a Man (6) The same idea remains with all gentiles, especially with Africans, who cannot conceive what a God who is not Man, is (7) That idea was held by all the ancients, before and after the times of Abraham they saw God as a Man, and called Him Jehovah and Creator of the Universe (8) It existed with the gentiles in ancient times, who acknowledged many gods, all of which were men respecting whom see the places in the Word where they are named (9) Also, with all the Greeks and Italians, hence the Divine attributes from which their gods [take their origin], all as men, Jupiter, Apollo, Venus, etc (10) So, likewise, the inhabitants of other earths, respecting whom see my pamphlet¹ (11) Papists, also, in that they are willing to worship the Pope, and to acknowledge Divine power in him and kiss his footprints and in that they are willing to adore saints as gods (12) The reason that this is so, is from the influx of heaven, which is received by every spirit for heaven is the Divine in Human form wherefore, no one can be an angel in heaven without that idea of God, on which account, the Lord is acknowledged, even by gentiles

EVERY MAN IS IN HIS RULING LOVE, AND THUS, AS IT WERE,
IN THE CENTRE

6058 It was asked by some, why it is that the evil thus, those who have denied God who keep quiet, cannot be in an angelic society but they received reply, that every spirit at last comes to that place in which he may be, as it were, in his own centre. for they who are above, below, and around him, in every direction, cause him to be in that place, for there is a communication and influx of affections Wherefore, no one can, in the end, be anywhere else than in his own place, as it were in his centre Moreover, all angels and all spirits are centres, for the heavenly form is one of continued centres

¹ The treatise *On the Earths in the Universe* is the one referred to —Tr

THE CIRCUMSTANCE THAT AMONG THE PAPISTS THEY HAVE
SEPARATED THE BREAD AND WINE IN THE SACRAMENT OF
THE SUPPER

6059 There was a conversation about the Sacrament of the Supper, as to why, among the Papists, they have separated the bread and wine, and give the people the bread and drink the wine themselves, when, nevertheless, it was instituted differently by the Lord, and since this did not happen from necessity, by reason of the want of wine, inasmuch as there is wine in Italy, France, Spain, Portugal, the interior part of Germany, and Hungary also, where wine is not produced as in England, Holland, Sweden, Denmark, and in the part of Germany where the Reformed are wine does not grow, and yet it is used in the Sacrament of the Supper. The Papists could not tell any reason, unless the private one that the monks, when they perform masses for the souls of the dead and attend to their other duties, may not faint under their continued labour, since they are then revived by wine. No other reason could be discovered, but it was said that this thing occurred of the Lord's Divine Providence, because, when they devastated the Church of every good and truth, they separated [the bread and the wine], because good is not good if separated from truth. It is good when in truth, nor is truth by any means truth save from good.

ZINZENDORF

6060 After some time, I spoke with him, and he was, then, as if enfeebled in mind, because he was not received in the societies, where he wandered around. They refuted his doctrine by various arguments, and proved that there was nothing at all of truth in it, except that merit must not be placed in works. When it was said that neither should merit be placed in faith alone, and that those [who profess that] thereby exalted themselves over others, they do not answer. He was enfeebled in mind because his pride was humbled. He stated, that, when he entered gardens, he did not see any fruits, and that he saw the foliage, not green, but withered and yellow, when, nevertheless, others, who were with him, saw both fruits and green leaves, as in gardens. It signified that [he possessed] no truths.

I spoke with one of the Moravians, who, being asked what he felt about evil works and adulteries, and also heinous sins, stated, that if they were indeed perpetrated, they admonish the offender to desist from them, but that, nevertheless, they are overlooked, because he holds their faith, and that if he did not

desist, the evils would still be pardoned, but not to the same extent

THE IDEA OF GOD AS A MAN ZINZENDORF

6061 There was discussion amongst spirits as to whether it is implanted in man to view God as a Man. Some said, that they who, in the world, viewed God, in then thought, as a little cloud, or as light, or as the inmost of nature, are not able to view God as a Man. Wherefore, this was tested with some, and also, once, with Zinzendorf, and with an elder of the Moravian communion, both of whom, in the world, viewed Him, in the sight of the thought, as something cloudy. They were let into then spiritual state, and they then inquired where God the Father was, and then thought nothing else than of seeing Him as a Man. They inquired also where He was, and when they returned into then natural state with me, they regarded Him as something cloudy. Hence they were convinced that it is rooted in man's spirit to look upon God as a man.

There came to Zinzendorf some of the gentiles in western India, with whom he there spoke. He talked to them concerning God, saying, at that time, that God sent His Son, who saved us from hell. They believed, because they held the idea of God as a Man, but, when they now gathered together in the spiritual world, they discerned that he had an idea of God, as being, as it were, in a cloud. Being astonished at this, they said, What is this? You think of God as not a Man? when yet they had believed that he thought of God as a Man when he spoke to them about the Lord.

ZINZENDORF AND PAUL

6062 He [viz, Zinzendorf] was in an abstract idea, not as though he were speaking to any one, but as if he thought in himself, or spoke with a friend who divulges nothing. He said that he could not at all think otherwise respecting the Lord than as he thought about another man, and not that He was God, and yet he said the Divine was in Him, but he meant the Divine as it is with another man. [He said], also, that He spoke in a very simple manner, and not wisely, and that Paul spoke more wisely. But it was shown him that the Lord spoke from Divine

Wisdom Itself, by correspondences, exactly as He also spoke by the prophets, consequently from His own Divine, and that his central indeed spoke from inspiration, but not in the same way as the heavenly prophets, to whom every single word was dictated. but that

,¹ The transpiration was that he received an influx, according to those

things which were with him, which is quite a different inspiration, and has no conjunction with heaven by correspondences

WRITINGS AND SPEECH IN THE SPIRITUAL WORLD

6063 That speech and writing in the spiritual world differ entirely from the speech and languages in the world, so that there is no similarity, may be evident from these circumstances

(1) When writing is being done there, a single letter stands for an entire word, and that word a general term comprehending many things in itself and these many things are gathered from what precedes and what follows, or from the matter itself which is being written about say, for example, that it is *bono* [= by good] the *b*, there, signifies glory and majesty, *o*, signifies along with, or among *n*, signifies the evil thus, among the evil when it signifies among the good, there is a point above (2) All the vowels signify something that conjoins, thus among, along with, in, or into, and so on *i*, there, [*i e* in a word] signifies that which is from the interior, etc (3) They speak in this way, too as, for example, *vita* [= life] signifies valley, begone, depart, and so forth This refers to instances in which they understood nothing of their writing in the natural state, but only in the spiritual

NEWTON

6064 I spoke with him several times He is a thoroughly sincere man, and is among his own, and is beloved He told me that he now knows that the Lord is the sun of the angelic heaven, and that all light, which in its essence is Divine Intelligence, and which gives intelligence to angels and also to men, is from Him, although men are ignorant that that light enlightens the understanding, and causes them to think intelligently He also knew that there was one Life which causes every one to live, and that that Life appears amongst them as light, and that life is from it, also, that it inflows into man's inmosts, and brings it about that it appears to man as if from himself He also stated that, where he is, there appear colours much more brilliant than in the world, and of much greater variety, also, that the colours there originate from the modification of the Divine Light into life-receiving forms in angels and men, and that from it are the varieties of understanding Respecting the planes of colours, he spoke in this fashion that there were three white from light, red from fire, and black from [shade], and that all the varieties of colours arise therefrom

THOSE WHO ARE IN FAITH SEPARATE ALSO, WHAT THAT FAITH
IS. MILANCTHON, AND THE TEN COMMANDMENTS

6065 Melancthon was let out of his cell, and mented to assemble those spirits who in the world, confessed faith alone, and with whom this was the chief thing of religion. They were assembled to the number of many thousands, and then were sent thence to a field where they might be separated, each according to his life. When they were assembled, a communication was made to them out of heaven, that that faith saves no one for the reason that there is neither life nor truth in it. Wherefore, they inquired what truth is, and what life is.

It was then replied, that truth and life are to live according to the commands of the decalogue for instance, not to steal, or act insincerely and unjustly. which is the 7th¹ commandment. The truth, in this case, is, that to act insincerely, is a sin—that to live unjustly is a sin, also, that living sincerely and acting justly is truth. thus, truth and life make one. Truth is to know evil and it is to know good, and truth is man's when he shuns evil and loves good. In like manner as regards the sixth commandment, to shun adulteries, to love the chastity of marriage. truth is, to know that adulteries are sins, and it is truth that chastity is heavenly. Hence life causes truth to be, and truth is when there is also life. It is similar with not to kill cherish hatred or take revenge. If this be shunned, a man comes to have charity. Similarly as regards the 8th, Not to witness falsely, etc.

From these things it is manifest that life and truth are one, and so far as man does² falsities, which consist in believing and doing those evils, so far the truth is not in him. So far, also, as he lives according to those [commandments], so far is he in truth, and so far he loves truth, and desires to know what sincerity, in tree, chastity, charity and truth are, and, inasmuch as he is then led by the Lord, it is granted him to know what evil and good are and what those specific [evils and goods].

Those things, therefore, are truth, which is faith. Faith, apart from these, is a sounding word, and has nothing of articulation,

¹ The Latin edition of Dr Immanuel Tafel here reads, "the 5th", but, inasmuch as the 5th, according to the Lutheran division, which was the one at Strasburg uniformly employed, is, "Thou shalt not commit murder," and is never referred to later on in this very paragraph, whereas the one here under consideration is, "Thou shalt not steal," which is the 7th in the Lutheran enumeration, we have substituted 7 for 5 in the text. There is no doubt whatever that the 7th—which is the 5th in the Church of England division—is the one meant.

² The Editor of the Latin reads, *nequit*, in this place, and inserts [*non*] to supply the manifest sense of the passage. We prefer to read *facit*, which gives the sense perfectly without any addition.—Tr

or voice, in the sound It is sound unarticulated, consequently, N B not a word

In this, and no other way, is he able to believe that God is, 5 that the Lord is the Saviour of the world, why He came into the world, why He suffered the cross, what is meant by His having borne the sins of the world, and many other things, for, so far as a man practises those precepts which belong to the second table, which was the covenant on man's part, so far does the Lord grant him to believe that God is, which is the covenant of the first table, which is on the part of God That the decalogue is the complex of all things of truth and good, is hence plain, and also from the fact that it was promulgated with such a miracle and with such solemnity, that the ten commandments were written by the finger of God, that they are called ten from the fact that they are all, and that they were placed in the ark, upon which was the mercy-seat, and above that, the cherubim The mercy-seat is the Lord, and the cherubim were the Word in the letter also the veil placed in front, and it was called the Holy of Holies Outside these, were all things of heaven and the Church in a representative image There, was the table with the shew-bread, there, was the golden altar of incense, there, was the candlestick with the lamps by all which were represented all things belonging to heaven That Church, also, was a representative one, and, inasmuch as the Divine Law in its whole complex was in it, therefore there was a fire there by night, and a cloud by day The fire signified love, and the cloud truth Hence it was, that all the Levites, together with Aaron, pitched their tents round the ark, and that Aaron ministered there, likewise, that the ark showed them the N B way when they went forward for the very truth, which is of faith, when it is living, leads Afterwards, that ark divided the Jordan, by which is meant, entrance into the Church the land of Canaan signifies the Church And afterwards, also, it wrought miracles, and was introduced into the city of David, by which is signified the Church in which Divine Truth reigns The pattern of it was seen and exhibited in heaven, and the Lord there spoke, between the Cherubim, with Moses and Aaron

When I know these things, then I know what faith is, what 6 love, what religion, and what the Church and heaven in man Otherwise, not

This, therefore, is to think about God in the life, since [no 7 one is able] to think about God in the life in any other way, and this, also, is to love God This, too, is to begin from life and to receive faith thus, and thus faith is from life and according to it This, likewise, is love to God and love towards the neighbour. Hence is plain what the conjunction of love and faith is

What the
Mercy-seat is,
and what the
Cherubim

THE PROVINCE OF THE NECK

6066 That they who are diligent constitute the province of the neck was manifested from D[octo]r Heygart, who was busy in transcribing various things by diligence, moreover, communication of the head with the body takes place

THE INDO-CHINESE

6067 I was in bed, and slept sweetly and most deliciously for 6 hours, or more, and, when I awoke, there were, above me, at a distance, Chinese, sitting there, as the Indians are wont to do, with the feet crossed and I was told that angels spoke wisely to them about God and about His marvellous [attributes], and that they were so delighted at this, that they were in the tranquillity of peace. Others were unable to approach, because it was a spiritual-celestial [sphere]. When I had awaked, the company withdrew

ZINZENDORF

6068 I spoke with a certain one and he said [that] they who practise charity, or the Divine commands, on account of God, and at the same time with a view to heaven, are utterly damned, and that it is better for Sodom and Gomorrah than for them. He afterwards said, that it is no harm for a man to live in sins even the graver ones, inasmuch as God has then an opportunity for mercy, and that all things are of mercy. [He also said] that, if another had taken on himself the passion of the cross, he would have been accepted for the Son of God if Jesus Christ had not been willing, and that He is the adoptive Son of God, born, in fact, in order to become so but that He said that it was of His own will

WHAT THE SPIRITUAL IS

6069 The spiritual may think what is the nature and extent of the Natural. Thus the Spiritual is not limited and bounded, as the Natural is. There are in the spiritual world, numbers, measures, spaces, times, and materials, and those there also see them. They see spaces and materials, and perceive times, they have names for numbers and measures, but they think of those things from quality, as, also, [what they] signify. It was perceived that the Spiritual cannot, by any means, be thought of naturally, but yet that it inflows into the Rational-natural, as cause into effect

THE DRAGON

6070 There was a preacher at the Hague He was of the doctrine of faith alone He appeared to others exactly like a dragon, and also seemed to stand in front of a woman who was, as it were, bringing forth, in the desire of devouring the offspring when it should come forth The Lord's Church, which is the New Jerusalem, was representatively portrayed by the woman, and its Doctrine by the offspring

POLHEM

6071 He meditated much, just as in the world, but yet in a material manner, because his thought was engaged only in Mechanics and Physics, which he applied to mechanical appliances in certain things He was also such after death He there applied himself to the appearances and objects of sight which are there, and hence invented many magical things In these he was a better workman than others He made statues in various ways, and also tables, of such things as corresponded to the affections, and adapted them more diligently than others, by which things communication was given with certain societies of the lowest heaven This was allowed him for the sake of the purgation of those societies, and he so constructed these things, that the evil in the societies sometimes communicated replies to them Hence it happened, that he was cast [into] an exceedingly dark hell, where he was deprived of that inventiveness

IDLENESS USE HEN[RIK] BENZELSTIERNA¹

6072 It was made known to me by experience, that idleness is the devil's pillow, because idleness is like a sponge which draws to itself dirty water of various sorts, inasmuch as he who is in idleness, speaks, and therefore thinks, about all things in the world, pure and impure, and hence receives the devil of all impure things, since man inclines to these things and there is not anything to drive them away Only the love of uses repels them, for this holds the mind in its delight, and thus regards all other things as outside itself This was seen in the case of H[enrik] B[enzelstierna], who loved ease Owing to his delight in it, he attracted to himself very many evils, and suffered himself to be led by the delights thereof, thus by the spirits who were in them

¹ Usually written *Benzelius* At the time of his death, in 1758, he was Archbishop of Upsal —Tr

What the
Mercy-seat is
and what th
Cherubim

noticed that they were not at home, but somewhere else
wondered where they were, because they did not recognise
things as were in the world of spiritual things, as at all
[those they were accustomed to seeing] They spoke of
the n^o country where they lived, that it was populous, and that
in^o they knew nothing about war They knew of China and of
m^o Siberia They said that, with them, he governs who is able
to govern, and if he is not able, he is dismissed with a fine
They accord him no other honour than as a wise man who
can tell them whether this or that is just They stated
that they are all engaged in their labours at home, in making
clothes, in cultivating the land, and the like When they
came, they marvelled that they should be questioned by Chris-
tians as to God being a man, inasmuch as they believed
that all knew this, without any question whether it be so In
like manner respecting the precepts of the Decalogue for
example, regarding only one wife, whether they live so, as if
they did not know that every one so lived, since the Lord wills
it, etc They stated that they have houses, where they are
taught about life, and about the commandments of God They
said that they had a book, respecting which people elsewhere
do not know that they have it They called it the Divine
Book they read this, and are instructed by it and understand
it Inquiry was made, and it was the Psalms of David They
said that strangers are indeed admitted among them, but they
do not give them the means of going away They give them
necessary food, and if one wishes to work, he is accepted
They also possess the Decalogue They call the Chinese their
friends, because they are of their race they do not think of
wars, in their country They have some fear of Siberia, but
say that they have nothing, and that, if they came, they would
at once surrender to them but still they would all go away
with their belongings, unawares to them

ZINZENDORF

6078 I asked him what he thinks about those who are justi-
fied by their faith He said that they are no longer able to
do any evil, because it is not looked upon as evil by God, and
that, even though they commit an enormous evil, it is not
imputed to them if they return to faith I heard him saying
why they are so furious against those who are in charity He
said, that this is abominable, because they steal from God the
things which are God's, claiming to themselves merit, which is
God's alone, and that this is the sin of sins

THE PATHWAY OF FAITH, OR FROM IT, INTO THE WILL

6079 I conversed with spirits about the pathway of faith, that it proceeds from the affection of truth to the perception of truth, consequently from the understanding to the thought, and afterwards either remains in the memory, or [proceeds] from the memory, thus, from the understanding immediately into the speech, but is not appropriated to man unless he advances from understanding to *assent* thus it comes into the will. If it is something to be done, it comes into the intention, thus into the will, and into act, so that [the sequence] is, love, affection of truth, perception of the understanding, assent or intention, will, and action or speech.

I said to spirits that to go from faith to good works is to go in inverted order as, for example, when one provides himself with decorations and utensils of various kinds, and places them in a room the windows of which are blocked up, they do not appear, unless a flame be brought in. A flame gives light, so that all those things appear, otherwise, they are indeed there, but in darkness. Love, or affection, is the flame, faith is the light from it, and without spiritual faith, which is the light of life, nothing lives, or is in a light which endures.

THE LORD'S INFLUX INTO MAN'S HONOURS AND GAINS
SHUNNING EVILS

6080 The Lord is always present with man, and urges that good and truth may be received. But, with those who had not shunned evils, that influx is turned into their proprial loves which are of the love of self and the world which are called forth and thus the Lord leads men of the world by their proprial affections, so that man turns the influx of good, or love, in himself, into such things.

He who does not shun evils, is inwardly in himself bowed down with evils, and outside himself is obsessed by such spirits as relate to his love, consequently, the Lord is unable to reach the man, because goods are turned into such things.

THE MORAVIANS AND ZINZENDORF

6081 The Moravians, who believed that they, more than all communions in the world, were the living and the saved, on that account mounted on high, as usually happens, and were

there divided into several societies. But, inasmuch as they desired to have dominion over the rest, they looked down and attached themselves to a certain devil, through whom they forced others, who did not acknowledge their religiosity, to obedience, even wishing to torture those who did not receive it. But, when their time came, they were cast down, successively, to lower places, and were compelled to enter a cavern

which they entered, complaining that they were surprised that they have not food as the rest have, nor adornments for the house. But as, on account of deprivation of food, and other adversities, they were unable to stay there, they were let out, and the greatest part of them driven forth into desert places, where they live wretchedly. On then expressing astonishment at this, they were told that the reason was that they had rejected the three veriest essentials of the Church and of heaven (1) the Divine of the Lord (2) the Word of the prophets they had, also, despised the Evangelists, and (3) the works of charity, which they had utterly rejected from themselves, and blasphemed, and, since these three have been rejected, they have their portion, not with the blessed but with the miserable. Zinzendorf saw this and he desires to recede, labouring earnestly, as he sees their calamity, to be able to do so.

JERUSALEM AND THE TEMPLE AFTER THE CAPTIVITY

6082 The building of the temple commenced in the year 72 after the captivity, completed as to the interior portions in 91, 94. Jerusalem built, 163. Haman wishes to massacre the Jews, 215. The Temple is pillaged, 439. The Jews are driven to idols by Antiochus, 441. The Temple cleansed, 444. Alcimus begins to destroy the Temple wall, 449. Hyrcanus, Aristabulus, Alexander Jannæus reign in Judea, 504, 505, 506. Aristabulus [II], till 542. Pompey takes Jerusalem, 545. Antigonus takes possession of Judea, 568. Herod is then declared king of Judea, 568. Herod besieges and reduces Jerusalem, 571, 572. Augustus sets about building the Temple, 586. The building of the Temple finished, Herod celebrates the dedication, 595. The Temple polluted by the Samaritans, 615. The building of the Temple discontinued, 631.

The Lord is born, 605.

HIEROGLYPHICS

6083 Thismegistus, living in Egypt in the time of Moses as is supposed, is believed to have invented the mode of

expressing ideas of the mind by images of beasts, which are called Hieroglyphics

THE SPEECH OF THE THIRD HEAVEN

6084 I conversed with spirits about angelic speech, and said that spiritual speech cannot be at all understood by any one who is in a natural state, but that natural speech can be understood by spirits who are in a spiritual state, though only according to correspondences and likewise the reverse, but, in that case, spiritual speech falls into natural. Hence it is, that man does not know anything about the spirits amongst whom he is, nor a spirit know anything about the man with whom he is

They were told that the spiritual angels are not able to understand celestial speech, or that of the angels of the third heaven, because their speech is the speech of affections. As this occasioned surprise, an angel from that heaven spoke with them, and they did not understand anything at all, by which was established that the angels of the third heaven have a higher speech

THE OPERATION OF THE UNDERSTANDING AND OF THE WILL, THUS OF FAITH AND OF LOVE

6085 The appearance, which is a fallacy, is, that the understanding acts upon the will, or faith upon love, and produces it. But it was shown to many that this is not so. Spirits not good fully understood their own evils, reasoned against them, and called themselves fools, but they were then in understanding, resulting from the affection of being distinguished for intelligence. As soon, however, as they were let into the evils of their will, their understanding was insane. This was repeated several times, and it always so fell out, so that they confessed that the understanding merely teaches, and does not produce the will, but the will the understanding.

That such is the appearance is clear. It appears as though the sight of the eye leads the feet in walking so as not to stumble, and the hands to act and work, when, yet, the eye only teaches and does not produce. The action of the feet and hands are the will's, and the sight of the eye is the understanding's, and there is a full correspondence.

But he who believes that fallacy, and yet lives aright, suffers no harm, for, in the spiritual world, there are many such who are blessed. When they, however, come to the second or third

heaven, they are instructed and see [how the ease is] Nor can the matter be believed differently, not only on account of the appearance, but also on account of the received faith, that it [viz, faith] produces works

+ They liken faith to a tree, and fruit to works But this is fallacious By a tree is meant man, and by branches, boughs and leaves, faith, and by fruits, good works Man is what produces

SPIRITUAL LIGHT IS DIVINE WISDOM

6086 Worldly spirits do not perceive this, because they have their idea from the light of the world, but it was shown them that it is so A certain one who was in doubt about that matter, inasmuch as he was as much in light as the others, who were not worldly, was told, that he does not see there from his own light, but from theirs Wherefore, when their light was removed, he was left to his own light and was in darkness He was afterwards let into a place where there were worldly [spirits], who, although not in the light of heaven, still saw When he came thither, he at first saw nothing, he afterwards saw as they did for his eyes were adapted to darkness, as is the case with certain birds which see at night, and, then, he saw as if in the light Nevertheless, he was shown that it was not spiritual light He was brought back to the former place, where there was spiritual light, and then he did not see until the former sight was removed

QUEEN CHRISTINA

6087 She dwelt in a house, which was quite elegant and splendid from such things as were within (*meubler*¹) There were servants there to attend upon her, but not altogether her own,—still, sufficient for politeness She is in a certain spiritual work which corresponds to spinning Thither went C[harles] XII, in order to talk, and at length they went out It was through a spacious, panelled gallery Immediately afterwards, she told how she conversed with the Cardinals in Rome, which was in a familiar way with all kinds of pleasantries, always bantering them, as it were, yet understandingly, by various devices, whereby she represented many things which harmed [their] minds she wished, for example, [persons] to appear naked before them to which they replied, saying, that this could not be, and would be unbecoming She said, that it was becoming, because to go naked is always to appear in pure

¹ A French word meaning, to furnish —Tr

truths to which they assented. She showed in various ways what sort she was.

She next related various things, how she conversed with the Pope, whom, also, she sometimes pleased by her ways and, being asked what she thought of Christ, she replied that He was the High Pope, to which he replied that He was not, because He gave the power to Peter, and thus to him. He said that [she] affirmed this of the Son of God, by whom he meant the human from the mother, but she replied that [He is] the Son of God from eternity, who is equal to the Father, and, since the Father was above the Pope, He was also. To this, the Pope, on reflection, could make no reply; nevertheless, he wished her not to tell others, but, still, [she] insisted that it could not be otherwise. After this, she spoke with the Cardinals, and told them to swear themselves upon the creed of Athanasius. They said they had sworn it before, but she compelled them, by her pleasant ways, to affirm it yet again with a certain oath, which was done. She then said, that it is there laid down that His Divine was in His Human, like the soul in the body, and that thus it is One Person, and then she strenuously insisted that they must not separate them, that, since the body apart from its soul is not a man, there is not anything that could give anything consequently, that His soul had given what was its own [to His body], inasmuch as they are one, and that thus the Son of God, as respects both [soul and body], is not able to give away what He still possesses.

To-day, also, she bantered the Cardinals, nor were they able to reply. They confessed that the Lord, since the Divine and Human constitute one Person, was above the Pope, and ought to be so acknowledged. They gave way to her, and assented, for she fascinated them by those pleasantries and her familiar talk, because she was a queen. She also told the Cardinals that the papal power is Divine, since, according to their doctrine, it was given to the Son, who also was God, and who was able to receive it because He was God and the Only-begotten Son, but to bestow Divine Power on a man who is not God, this the understanding does not accept. She also asked what is meant by the Rock (*Petram*). The Pope replied that it was the Lord and so forth.

FOOD IN THE SPIRITUAL WORLD

6088 They eat and drink there, just as in the natural world, but all food there is from a spiritual origin; wherefore, it is not obtained beforehand, but is given daily. When it is dinner-time, and also when it is supper-time, a table furnished with viands

appears while the meal-time lasts, and disappears when they have dined, or supped

- 2 All spirits whatsoever, are supplied with food according to their employments rulers sumptuously, with much pomp, the magnificence of which cannot be described, the rest less sumptuously according to their condition
- 3 Be it observed that everyone is provided with food according to the labours which he performs He who has no employment, business and work, does not receive food, but begs I have seen grandees thus begging, because they were unwilling to do any work, also, women of rank I have seen grandees who lived magnificently in the world, provided only with bread and milk, and, when they complained that there was nothing more, they were told that they do no work, and food is not given to the slothful and those who pass the time in idleness By this means, they are reduced to the performance of some mean employment, in order to receive sustenance Moreover, they go to such as work, and by begging eat with them, but this does not last long Bread can be bought in the places where such ones are, but not every kind of food The reason is, because certain ones wish to be paid for the labours which they do, and because, [if] they thus work, the wages can be spent in buying bread But there is no buying except with such as are good To those in such duties, bread comes gratuitously Besides other like things
- 4 All in the hells are forced to work, and those who do not work receive neither food, nor garments, nor bed Thus are they driven into labours The reason is, because idleness is the root of all wickedness for, in idleness, the mind is spread out to various evils and falsities, but, in work, it is held to one thing
- 5 Food cannot be kept till the morrow worms breed in it, as in the manna This is signified in the Lord's prayer "Give us daily bread," and also by the circumstance that nothing of the paschal lamb, nor of the sacrifices, was to be laid by till the morrow
- 6 Inasmuch as the food is from a spiritual origin, and so is in itself spiritual, and since spirits and angels are men, and are furnished with a spiritual body, therefore such spiritual nourishment is adequate for them A spiritual being is, therefore, nourished in this spiritual manner, and a material man materially As all things that appear in the spiritual world correspond to the affections, and to the thoughts of the understanding thence, then houses, garments, fields, gardens, paradises do so all of which, likewise, are from a spiritual origin, and good affection, together with the thought of the understanding of truth, cannot exist in idleness, but is dispersed Therefore, food does not exist otherwise than according to correspondences,

and, moreover, the works of those who are in hell have correspondences with the heavens, but not the infernal spirits themselves, as was the case with the Israelitish and Jewish nation, who, although they were evil, yet their representative worship nevertheless corresponded, respecting which correspondence of those things, see in *The Doctrine of the New Jerusalem*¹ no [248]

Their food was seen as manifestly as the like food in our world. The food is of every kind, and also of every variety of luxuriousness.

There are also table decorations which cannot be described in natural language.

THE COUNCIL OF TRENT

6089 The decrees of that council were confirmed by bull, in 1564, in November of that year. (1) That Holy Scripture is not to be explained and interpreted by any, save by the Church. (2) That the seven Sacraments are, Baptism, Confirmation, the Eucharist, Repentance, Extreme Unction, Order, and Matrimony. (3) That the body and blood are truly, really, and substantially in the Eucharist, together with the soul and Divinity of our Lord Jesus Christ, and that there takes place a turning of the whole substance of the bread into the body, and of the whole substance of the wine into the blood which they call conversion and transubstantiation. (4) That souls detained in purgatory are benefited by the suffrages of friends. (5) That the saints reigning with Christ should be venerated and invoked. (6) That honours and veneration are to be paid to images. (7) That the Pope is the successor of Peter, the chief of the apostles, and the Vicar of Jesus Christ. The following are from the bull.

That the saints reigning with Christ, offer their prayers for men to God, and that it is for this reason good and profitable to invoke them in prayer, and, on account of the benefits obtained from God by His Son Jesus Christ, who is our only Redeemer and Saviour, to have recourse to their prayers, assistance and help, but that those think wickedly who deny that the saints enjoying eternal happiness in heaven are to be invoked, or who assert, either that they do not pray for men, or that the invoking of them to pray also for each one of us is idolatrous, or that it is repugnant to the Word of God and opposed to the honour of the one Mediator of God and men, Jesus Christ, or that it is

¹ The full title of the work here referred to is, *The New Jerusalem and Its Heavenly Doctrine*—Tr

folly to supplicate, orally or mentally, those who are reigning in heaven Concerning Justification by faith, and Sanctification by it, the Catholics entertain almost similar opinions with the Reformed There is not much difference

SPIRITUAL LANGUAGE OR SPEECH

6090 That spiritual language, or speech, has nothing at all in common with human languages, was manifest to me from the words of that language, which cannot be in the least understood by any man, and yet, nevertheless, every man comes into that language, after death, of his own accord, so that it is implanted in his spiritual man, but not in the natural This may be evident from these two words they say, *vita vello*, which signifies, Let him be afar off and depart quickly and from the word, *scapuleja*, which signifies, to cast out of doors I have not yet been taught whence the words of that language originate They take up the words, not from the sound of affection, but from the significations of the vowels and consonants the ideas of thought fall into such unfoldings of the lips Their writing differs from the speech

GENEVIEVE (*Genovera*)

6091 She sometimes appears to the Parisians, at a middle elevation above, and in splendid clothing, and with a face of as it were Divine holiness, and beautiful She is beheld by many and there are some who wish to invoke her Then her face is changed, and she becomes like another woman, and chides them, saying that they are forbidden to be worshippers of men and women and this till they are ashamed She says, also, that she ranks with ordinary women, and is held in no more estimation than any other woman that she is in a certain society where she is not known, being held in small esteem there and that she knows nothing at all about those who are in the world, still less hears or perceives anything, marvelling that men of the world are taken in by such nonsense She says, also, that she is not among the better ones and that whoever wishes to be greater than others becomes meaner than others and that it does harm to many to be canonized, because, when they hear of it, they are puffed up owing to hereditary evil, and begin to be proud, and are removed from where they are to some place where they do not know themselves, as to who they were in the world

6092 I heard from a certain Pope, that he has spoken with all

who have been made saints, of both sexes, and that, with the exception of two, he had not seen one of them in heaven, and these two abhor invocation. The greatest part do not know who they are. Some are as it were silly.

THREE PERSONS OF THE DIVINITY

6093 I compelled certain spirits to speak out, or express themselves, concerning the one God, just as they think. Those who are spiritual, and [whose] thoughts fall into their speech and produce it, could not, at that time, when they would say one God, pronounce "one God" with the lips. They folded the lips into various shapes, and wanted to force it out, but in vain.

IN THE TOUCH OF THE HAND THERE IS AFFECTION FROM THOUGHT

6094 It has been made known to me, by living experience, that, in the touch of the hand there is affection together with thought. I touched an angel with my hand, and the angel stated, that, from the touch alone, he perceived [my] affection and the associated thought. Hence is manifest, whence it comes that those in the spiritual world are engaged in labours. It is because, by means of the hand, in work, thought is determined to something living. This, also, is why the Lord touched many people, and why inauguration into the priesthood takes place by the touch of the hand upon the head, and many things besides.

THE AFRICANS

6095 They appear in striped linen garments. Their women likewise [in striped garments], but silken. They, more than others, imbibe truths from ardent desire. They call this being fed, for, when they are in the desire of those [truths], they go forth and search for food. This is innate in them, as is manifest from their infants, in that they frequently tell their nurses that they want to eat, and, when food is given, they examine whether it agrees, and this from correspondence, and, after they have eaten, they again ask to eat, from which is manifest that it is spiritual hunger which effects it. They [*i.e.*, the Africans] say that they are indeed permitted by the civil law to take two or three wives, but they say that yet they take but one, for the reason that love which is distributed among many is external, and

hence lascivious, but with one wife, is internal, and truly conjugal. They know in what state of spiritual intelligence they are, by looking at a sword. If it glitters, it is a sign of the reception of truth in abundance, with a difference according to the brightness. They said that monks sometimes penetrate to them, but they then hear what they know, and when they find that it is nothing but rubbish, they inquire what the monks are useful for, and, when they are not serviceable in labours, or in managing anything, they are sold for slaves, and they are then allowed by their law to chastise them, and, if they cannot then be compelled to perform anything useful, they sell them for a small price to the lower classes.

CONJUGIAL LOVE A SYNOPSIS

6096 I *NB* In the Divine sense, it is the marriage of love and wisdom in the Lord. Hence the two [partners] are an image of the Lord.

II 1 The marriage of the Lord with Heaven and the Church.

III 2 The marriage of love and wisdom, or of good and truth.

IV 3 Heaven is called a marriage, and the Church, also.

V 4 The Word is a marriage, because it is Divine Good united with Divine Truth proceeding from the Lord.

VI 5 Man, male and female, or husband and wife, are especially that marriage. That marriage is in every single thing in nature.

VII 6 Conjugal love is the fundamental of all loves.

VIII 7 Conjugal love is a heavenly love.

IX 8 Conjugal love is not possible, save between two.

X 9 Two married partners are continually being united, and according to the union, potency and delight increase.

XI 10 Adultery is the union of the devil and those who are adulterers. It is the union of evil and falsity.

XII Hell is adultery, and evil, also. There cannot be found any who say it is in themselves.

XIII The adulteration of the good of the Word, and the falsification of its truth, is adultery. Many things about this.

XIV Adultery is opposed to creation.

XV Adultery is the fundamental love of all evils.

XVI Adultery is the commingling of many lives in one.

XVII Potency diminishes, and aversion takes place, it also becomes common, unaccompanied by any sensation, and, at last, there is aversion.

XVIII What sort of whoredoms the adulteries which destroy conjugal love are.

XIX The various kinds of adulteries see immediately above

MARRIAGE AND ADULTERY

XX To acknowledge charity and not faith, is adultery of a brother and a sister

XXI Man is formed by conjugal love, to be a form of love, whence come all the remaining heavenly loves

XXII The destruction of that form is from adulteries

XXIII Hell is adultery

XXIV The following things correspond to the acts of adulteries there

XXV Those who worship only the Father, and think nothing of the Lord's Divine, are in the adultery as of a brother with a sister

XXVI Those who are in faith alone, are in the adultery as of a mother with a son

XXVIII¹ Those who are in the mere sense of the letter, and study that for the sake of honour only, are in the adultery of a father with a daughter-in-law

XXIX Those who are in the highest degree of the love of ruling from the love of self, and not for the sake of use, are in Sodom

XXX Those who are in the delight of variety of adultery, are such as love commerce with beasts, and they become like the mucus of the nostrils

XXXI [I learned] by experience, in the night time, from those in faith alone who were in an expanse above, that those same things which are in the creed of faith separated, are turned into various foul wholedoms

LUTHER AND MELANCTHON

[6097] Since Luther, and afterwards Melancthon, began to make disturbances roundabout in defending faith separated, they were therefore borne down from the spiritual world to their own places, according to life, where they do not know who they are This occurred on the 30th day of December, 1763

AN ENGLISH BISHOP

[6098] A Bishop wished to see me for the purpose of refuting those things which have been written concerning faith separated, and he saw me He said, that, in England, they would,

¹ There is no section XXVII, here, in the original —Tr

indeed, receive the first work,¹ concerning the Lord, and also the position that a New Church is meant by the New Jerusalem, the second¹ work, too, concerning the Sanctity of the Word, and likewise the third,¹ concerning the Doctrine of Life. but that they would utterly reject the fourth,¹ concerning Faith. And then I began to reason with him about justification by that faith, and at length, being convinced, he acknowledged that unless the fourth work, concerning Faith, were received, the three former would come to naught, besides many other things.

2 But that Bishop, who died three years before, disclosed what art he employed to nullify those things which were written previously concerning Heaven and Hell,² and the rest, both in the House of Lords (*apud Mylords*) and by the priests at Oxford, also, that he accomplished this, so that nothing is now heard of them.

3 Moreover, that Bishop, inasmuch as he had confirmed himself in faith alone, and, consequently, possessed nothing of spiritual faith, because nothing of charity, was conjoined with societies of hell, wherefore, also, he became a magician, and abused correspondences there, by which means, such ones are able to appear as if spiritual. I saw him ascending towards heaven with a bundle of wood on his back, and, afterwards, with an infant in his arms which he adorned with many beautiful representatives of good and truth. He changed the bundle of wood into the infant and, by means of phantasies, caused it to shine and thus it seemed no otherwise than that it was that. But at the entrance to heaven he was recognised, and sent back to his own who were all priests, and had confirmed themselves in the same thing. Wood corresponds to good. But they were all immediately separated, according to life, and according to confirmation of faith separate.

4 I asked them whether they would permit me to recite to them the words which are read in the exhortation before the Communion, that if they do not abstain from sin and repent of

¹The full titles of these works, all of which were published in the same year—1763—are 1 *The Doctrine of the New Jerusalem concerning the Lord*, 2 *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, 3 *The Doctrine of Life for the New Jerusalem, from the Precepts of the Decalogue*, and 4 *The Doctrine of the New Jerusalem concerning Faith*. These works are published, in English, in a collected form, under the general title, *The Four Leading Doctrines of the New Church*, in which form the "Doctrine of Faith" is given the third place, and the "Doctrine of Life" the fourth. The text, here, shows that this is a wrong arrangement. Properly, the "Doctrine of Life" is the third, and that of "Faith" the fourth. The reader should understand that Swedenborg himself did not publish these treatises *collectively*, but as four separate works.—Tr.

²The contents, that is, of the work entitled *Heaven and Hell* and "The Four Doctrines" mentioned in the text, copies of all of which were presented by Swedenborg to the Bench of Bishops of the Church of England and the Protestant peers in the House of Lords (see n. 6101², below), and to the clergy at the University of Oxford.—Tr.

the sins there mentioned, the devil would enter into them as into Judas, but they besought me not to recite those words to them it is enough that they repeat them in church, and believe them at the time

That bishop said that there is no sin He said that not even 5 adultery was sin, which, also, he persuaded a wife Many others said the like, [namely,] that sins did not exist, because the Lord had taken them away, and because there is not any condemnation to those who are justified by that faith

He afterwards appeared like a viper, and was cast into hell

They were in the west quarter of London, and many were 7 sent forth

COCCEIUS AND VOETIUS

[6099] I spoke with Cocceius, who was with me for several days, and I said many things to him about repentance both from the exhortation before the Holy Supper, and also from the Decalogue and from the Creed of Athanasius, to the effect that man ought to shun evils as sins, and he was convinced, for he could not deny it But, still, he insisted that this is not a matter of doctrine, and that his doctrine was the very doctrine of the Church I spoke to him out of the Word, but he said that he saw those things in the Word, but that they relate to faith

On being examined as to doctrine, it was stated by him and 2 by his followers, that he preached the mysteries of faith more constantly and more deeply than others, that [he went] beyond justification to interior effort, saying, that the operation of the Holy Spirit works through faith received as far as the will, but that, on arriving at the will, it elevated itself so as not to touch any part of the will of man, and took its exit on the left, above the will, and thus purified man of his evils Besides other mysteries which he fashioned, he made out the human will, in his idea, to be as it were a plane of filth, above which the Divine influx operated, and from which it elevated itself so as not to touch any part of it, for thus man would mix himself up with the Divine operation In this way, he excluded all man's externals, saying, that these were then pure, from the internal influx, and that their evil was dispersed, and they were consequently, nothing else than good, and things similar to the internals appeared in the sight of God To the question whether 3 or no man should perform repentance, he said that this is the reply it is no harm if it be done for the sake of the public good, but if for the sake of salvation it is damnable

I spoke to him about that faith, but he said it is the true 3 faith, but, yet, in his idea, he was unwilling to think of the Lord, but about the Father only, [believing] that the whole of

salvation depends on Him, and nothing of it on the Lord. When I said that He had taught that He has all power in heaven and on earth, and that He is one with the Father, he was silent, being unwilling to say anything. In like manner, when I said that God and man, in the Lord, according to the faith of Athanasius, is one Person, he said he had not heard this before, therefore that he had not read [that Creed]. He says that he has an idea solely of the Father, and none respecting the Lord's Divine. Thus he, himself, had denied, but, still, he had not disclosed the fact to others. He was an out and out Socinian at heart. It was proved to him, by many statements from the Word respecting the Lord, that the Father and He are one, and that He is the Jehovah of the Prophets, but he replied, that he abides in his own theology, and does not wish to see those declarations there.

4 He was transferred to a certain society in heaven, and, when he opened his mysteries, it was shown him that the thing he set forth was absurd, yea ridiculous, and was mere phantasy. It seems as though he is becoming profane. He has also conjoined himself with a woman who is profane.

5 His followers, most of whom were priests, who not only imbibed his principles, but also taught them, were collected together and were scattered abroad. Those more learned than the rest, are prelates, and the most learned, therefore, and most renowned in his country, is Cocceius. But, on investigation being made whether any of the laity and of the councillors knew anything about his theology, they said that they knew nothing at all, save that he and his followers were more learned and scholarly than others.

6 The priests and professors are divided into Cocceians and Voetians. Voetius lived 100 years before, and Cocceius 110.

7 I spoke with Cocceius himself. He said, that, at first, he was among his priests from Holland, and, as is customary, lived quite well, but that he was afterwards taken away to a little stone chamber. It was a house, or hut, of one apartment, with windows in it. He sits alone, having no servant, or wife, and prepares papers, which are taken by others. He said that, round about, there is nothing but gravel, and pebbles, and stones heaped up, with scanty grass interspersed, and that he has some communication with certain ones of a like character in the world of spirits, and also some with the Moravians. He said that he acknowledged the Divine Trinity, but that, when he thought upon the Father, the rest, to him, were not anything. He also still writes something in his solitude, but frequently exclaims, I will demonstrate this, I know this, I will demonstrate this. I asked whether he was able to demonstrate it. He said that he knows, or from his idea perceives, that the thing is so.

I enquired whether there were not many in his desert. He said there was an immense number, and that their huts were scattered and very little frequented. This desert is towards the front, at the right hand side, or in front of the desert of those who are in faith alone.

Sometimes he goes away further and to a greater distance, somewhat into another desert, where dwell such of the Christians as had indeed read the Word, but did not know its doctrine, and, inasmuch as they rejected the goods of charity, or good works, like those who have not any religion, very many of them are in that desert of the Cocceians. None of them have any religion for religion is of life and thence of faith, and not of faith separate, which is no religion. I asked them again about their religiosity. They stated that the Divine operation is towards the plane of the will, but that it raises itself therefrom, and hence those things which are of man's will do not appear in the sight of God, also, that they are dissipated when man dies, and that their faith effects this. They said that man has evils, but they are not sins in the sight of God, but evils against their fellows and the commonwealth. I told them that they were well aware, from their exhortation before the Holy Supper, that a man ought to examine himself, to see and confess his sins, and refrain from them, and that he who does not do so, profanes the Holy Supper, also, that they have no remission of sins in any other way, and they knew that, without remission of sins, there is no Salvation. To this they answered nothing, save that they did not think about this when they read out that exhortation. I said, also, that the Old Testament, and the New also, teach nothing else than love, good-will, works, deeds, doing, thus life, and I asked whether it is possible for men to be Christians, when they do away with the whole Word by the doctrine of their faith. They said that they saw such things in the Word, but said to themselves that they are embraced in their faith.

I spoke with some of the Voetians who said that their belief is that the Divine operation goes as far as the will, and touches it, that still, however, it does not so excite man's will that it does anything of itself, but that, nevertheless, a secret inclination to do good is experienced, and everything that proceeds from that, unawares to the man, is of God, but what is from man's will, he knowing of it, is not of God, thus not good. That influx, and inclination therefrom, they call an impulse of good. They also say that everything that is done in secret is from man, and does not appear to God, and hence they do not think of evil regarded as sin, but only of evil against their fellows and the commonwealth.

I asked the Voetians why they wish the Sabbath to be kept

holy They said that they desire external observances, which are liked by the multitude, in order to catch the favour, or confidence, of the people, from this there is the appearance that they are zealous for doing good the simpler ones said, because the doing of good is commanded in the Word

- 12 Most of the laity said that they know nothing at all about this theology of theirs when any ask whether good is to be done, they say it is to be done, and they then understand that it is not for the sake of salvation Some, when they inquire into their mysteries, and hear them, say these things are mystical, nothing else
- 13 Some of the Cocceian priests who had confirmed themselves in that doctrine, were examined as to whether they had any religion, and it was found that they had nothing whatever of religion, and that they were entirely destitute of every truth
- 14 There was a Dutch town, situated below, at the right hand side, respecting which I knew but little as to the character of the inhabitants, since there was not any communication opened But I afterwards heard, that they have indeed lived together as good citizens, but have thought little about God in their life They merely attended church, supposing that all Divine worship consists in that, but, as in the world, they liked priests who had a reputation for scholarship these were the Cocceians And the former ones, by means of insinuations into their rulers, brought it about that priests who were not scholars [should be appointed] these were the ones who preached that evils were to be shunned as sins against God Thus there remained Cocceian priests, who said, indeed, that good ought to be done, but not for the sake of salvation they carefully guarded against thinking that, and said that there was not any sin, provided they held the received faith When priests were appointed who were not scholarly, as they were called, then, from the sphere of the Cocceians and of those who favoured them, and from others there who were led astray by them, a change of their state was produced, and then the former ruler, who was good, resigned his office, and another, a slothful and simple man [succeeded], who was such that he did nothing, but merely presided, and then the gates were opened, and it was allowed to anyone to enter the town who wished Hence, their state became such that they no longer thought upon anything relating to the Church, but lived licentiously Wherefore, that whole town sank down to a very great depth, together with the inhabitants and houses, and reached a situation deeper down Of these, also, those of that nation who were above, complained that their minds became disquieted, because such lower ones were in

that place, and formed [their] foundation I spoke a little with the Cocceians, to the effect that it was their belief that it was allowed to man to do whatever he pleases, and that their evils are not seen by God, provided they hold the received faith, also, in their houses, and to certain ones around, they said that there is not any sin, and that they can do whatever they please, if only they hold their faith They preached, in like manner as in England, in a mystical style, fearing lest the multitude should penetrate into their mysteries They said it was because the multitude understands only external things, but not internals, and declared that, if they were to preach their mysteries openly, they would be deprived of the priestly office by the people, and a riot might ensue

The Divine operation by faith, as far as to the will, of which man knows nothing, the Cocceians call charity, and what proceeds from the will, a destroyer of charity

I spoke with some of the laity regarding the Cocceian religiosity I said, What is the need of those mysteries? they are empty and likewise false, since they flow from an impure and evil fount Is it not the same thing as though a workman, or a speaker, should want to have knowledge of all the mysteries in the body, of the muscles, the operation of the trachea, larynx, glottis, tongue, lips, in order to be able to speak well, or to be able to work well, and thus, to work and speak from anatomical science? Is it not enough that he learn to speak well and elegantly, and to work well? this is what he should study In like manner with knowledge of the Divine operation and influx, is it not sufficient that a man know evils, shun them, and live as a Christian? Does not the Lord effect these things by most secret methods, just as the soul by secret methods operates that the hands perform their work aright, and that a speaker speak aright? Can an anatomist work better, or can the dancer dance better, from anatomy?

[I also said] that the Cocceians are Machiavellists

17

THE DUTCH WHO LIVE IN A VOMIT-STENCH THE RULE OF WIFE OVER HUSBAND THERE

[6100] Visitation was made upon certain societies of the Dutch, where are those of whom the wives ruled over their husbands They were in the boundaries at that part, and there was a vile stench of vomit there, yea, they collected vessels full of vomit, and held the nostrils over them, and revelled in the stench All those who were in the boundaries were cast down into hell, and some who were nearly like them, were gathered out of societies, and also cast down

holy Th
are like
confide

CERTAIN ENGLISH BISHOPS

they [01] There was a certain one who was considered more
the glary and learned than the rest when he lived in the
12 hld, who, in the presence of his fellows, said various things to
the King about his religion, for the King said that he thought
of the Lord as his God, and that the life of charity could not be
separated from faith. The Bishop, however, contradicted this,
and thence said divers things among his fellows respecting the
King as regards religion, as though he wanted to stir them up
to something. Thus he confessed in the spiritual world. He
confessed that he had not thought of the Lord, save as a man.
He was half a Socman. He was examined as to what theo-
logical knowledge he possessed, and he knew nothing else than
confirmations of the received faith, and in favour of the Divine
operation through faith, as far as the will, from which it raises
itself. He was told that thus man was able to do whatsoever
he will. He said, Yes, whatever he will, provided it be not
contrary to the civil laws. I asked whether, if he evade the
punishments of the civil law, the thing is sin. He said that it is
sin against the neighbour, but not against God, and that he ought
to conciliate the neighbour, for the sake of utility, not for the
sake of salvation. I said that in this way they were Machavel-
lists. Thus he denied, inasmuch as he acknowledges God and
the Word. I asked whether, then, if they engage in robberies
but evade the punishments, that evil will cleave to them after
death. He said it would not, provided the man had faith. A
certain other English bishop, who in himself cherished the belief
that charity and faith cannot be separated, not internal, but
external, or actual, charity, then examined the religiosity of
faith alone, and found that there was not a single truth in all
then theology, not even one. Thus he announced, and next
proved it before the former Bishop, and before other priests
belonging to England, who, since it was said from heaven, were
not able to answer anything.

2 Afterwards, that former Bishop described in what manner he
especially scoffed at the five works, on Heaven and Hell, and the
rest,¹ which I made a present to all [the Bishops], and to all the
Reformed Lords in Parliament, by abuse and misrepresentation,
and at last put a stop to the reading of it together with the

¹ The "five works" here referred to would seem to be *Heaven and Hell*, and the four small treatises on *The Lord*, *The Sacred Scripture*, *Life*, and *Faith* mentioned in n 6098, above. It hence becomes probable that the "former Bishop" mentioned in the present place, is the same with "The English Bishop" described in n 6098.—Tr

rest until they utterly rejected them. He also related what he had said to them, and something that others had said, and various discussions respecting them. When he was told that it is not my work, but the Lord's, who wished to reveal the nature of heaven and hell, and of man's life after death, and about the Last Judgment, and [the truth] that theological matters do not transcend reason, he was not ashamed, but some others were that they had done so. I then mentioned that this is the male whom the woman brought forth, and whom the dragon wished to devour, and on account of whom he persecuted the woman, Rev xii. He could only reply, that it does indeed seem to be so, but that he does not wish to know it.

Afterwards, that former Bishop betook himself to a certain devil, with whom he stayed for two days, and consulted how he might slay me, as they slew the more stubborn deceitful ones they tried, but in vain. He has communication with the Moravians in the desert.¹ Thus he became a devil, together with many others who have confirmed themselves in that detestable doctrine concerning faith, which swarms with enormous falsities.

It was also disclosed in what manner other priests were employed to destroy that work,² which also brought it to pass that it was utterly rejected, when yet those things are from the Lord out of heaven.

All those priests were brought together, and judged according to their doctrine and their life according thereto.

THE MORAVIANS

[6102] They [i.e. the Moravians] told some of these that they acknowledge the Lord's Divine but they were then compelled to lay open the thoughts of their heart, lest they should deceive by lies, and then they openly declared that the Lord's Divine is nothing different from the Divine that exists with other men who are in faith toward the Father, and that He was quite an ignorant man, and more ignorant than many of their number, and that they no more believe the things He spoke than those said by any other ignorant man, and that they do not pay any regard to His words in the Evangelists, also, that He was born of Mary from Joseph as father, and that those things which are narrated in Luke are fictions. They further declared that God the Father was not satisfied with Him, because He [i.e. the Lord] said men should have faith in Him, but, yet, that He was called

¹ Possibly the ones referred to in 6099⁷, above — Tr

² That is, *Heaven and Hell* — Tr

His Son because He suffered the cross besides many more things of a scandalous nature

SOME THINGS ABOUT THE ENGLISH, AND ABOUT ADULTERIES

[6103] There was a town of English population a notable one, at a certain elevation a little to the left, which was admonished to recede from faith alone and everything of the influx of heaven therefrom, which their preachers held. But the preachers prevailed, consequently they were unwilling to recede. Wherefore, those who did recede were removed thence, and afterwards then town, with the inhabitants, sank down to a very great depth.

2 Afterwards, a great purification took place among the English in their societies, and, then, all those who committed adulteries from wantonness were cast down into hells. I then saw many of the more eminent ones of them, who are called "lords," who took away the beautiful wives of others, from their husbands, to their own possessions, which are called "Estates," and there committed adultery with them some for a month, some for half a year and afterwards let them go. I saw many of these cast into hell. It was said that such villainy is common among the richer of them, and they related to me many things which it is not permitted to divulge respecting that matter and, also, that thus those women are discarded by their husbands, and become prostitutes and that it all occurs for the most part with the consent, or connivance, of the husband, by reason of the desire of gain. They wish to behave similarly in the spiritual world, but they are then severely punished if they attempt it, and if they commit it, are cast down into hell. Over a hundred such lords were seen at that time and place. It was stated that they do this with wives, but not with other women, for they call them whores wherefore, it is adultery.

THE ENGLISH DOCTRINE OF FAITH

es, 6104] Many priests were called together, and divided, and reformed. Simple minded ones removed. The learned ones were then and what was the nature of their faith, and they said that produces charity, or good works, but through the Holy

1 The "five" when man feels that operation, and, from a perception and the four small ones by the Holy Spirit, does good, then that mentioned in n 6 he does not perceive it, and does good, then, Bishop" mentioned described in n 6098

if he does it rightly, it may indeed be called good, but yet it derives from man the quality that there is merit in it, also, that this, only, moves the will. Being asked whether men can receive faith at the hour of death, if they have not done so before, they said that faith can accomplish this, but they know not how.

CHARITY TOWARDS THE NEIGHBOUR

[6105] Charity towards the neighbour, in a specific sense, is to perform the employment, business, and work, which belong to one's calling, faithfully, sincerely and justly. The reason is, because this is a man's daily occupation, the very activity and delight of his life. When, therefore, a man performs this sincerely and justly, his life becomes such, thus becomes a certain charity, in its place and degree. This may be compared to a germ; then, from this as the essential, the rest, which are called the signs, benevolences and obligations of charity, proceed and derive their essence, for they flow from his life, which [in this case is charity, and, without that essence, even though he have the signs of charity, which are acts of piety and the like, though he have its benevolences, which are giving to the poor, and similar things, though he have its obligations, which are such things as are his duties at home and outside his home, then, all these are like a shell without a kernel. It is different when he has the germ and essence already described.

Moreover, such a one does good to the community, and does good to the individuals in the community in their degree. Hence, from the community there flows to him delight of life and every necessary. This obtains in heaven, and in the societies there. For everyone is a part in the common body. From performing his work sincerely and justly, he becomes a worthy part in the common body. For every one in a society must be in some work. Works produce the communion, and cause all things to be held in connexion, for works contain in them all things human. Wherefore, even in hell they must be in works.

Take, for example, kings, magistrates, priests, judges, tradesmen, artisans, farmers

MARRIAGE

[6106] On several occasions, there was with me a woman who said, and believed, that it is impossible to love one's married partner for long, for the reason that it becomes a usual thing,

and is constantly permitted, but she received answer that, in heaven, where there are no adulteries for they are abominated that very usualness becomes delightful, and that they love the married partner because it is always permitted, and because the deliciousness of heaven enters at such times

2 That such a feeling of ordinariness towards a wife takes place, is known to adulterers wherefore, in order that that sense of ordinariness may be removed, and the lasciviousness of adultery occur, they wish the wife to refuse, indeed, to deny that she likes it, and to resist, and then, out of the ordinariness there arises, as it were the lasciviousness of adultery. Indeed, some who have pleasure in rapes, and consequently in an unlawful state, wish that [the wives] should fight against the husbands, and run away, and that the husband should violently force her, and tear her dress, she still resisting. The women, in such a case, may be compared to cats, which thus fight, scream out, and run away whereby potency is exerted in the male cat, and then the female cat yields herself captive

3 I made inquiries of spirits newly arrived from the world, who did not regard lasciviousness as sin all of whom, nevertheless, when they enter the world of spirits, desire to go to heaven and said that in hell it is allowed to commit whoredom and adultery, but it is not allowed in heaven, but only to love the married partner, and live with her to eternity, and never to put her away. I asked whether they would more willingly be in heaven or in hell. I asked over a hundred, and never received a reply from one of such a quality

4 As respects the state of those who are in hells, under judges, it is, that, in a separate chamber, behind the males, are some who had been women. It was permitted to the men to conjoin to themselves any one of these, and have her for their woman but it was not permitted to do so with any others of them there, thus to commit promiscuous whoredom

5 There exist hells filled with harlots, into which new-comers enter, and commit whoredom to satiety. They are punished by various filthy diseases there, and on that account they refrain

2 There are infamous societies there, where harlots and adulterers resort. There are gatherings where harlots, every night, regale themselves males they are not gatherings where males refrain themselves harlots. The harlots there are able, by means and artifices, to render themselves beautiful,

who excel in ingenuity are called sirens, they appear. There are the larger kinds,¹ there, and the smaller

¹ The "five"

and the four smaller kinds are probably cats, which the ancient Latin writers mentioned in the word as "mice," viz., *mus* — Tr

Bishop mentioned described in n 6098

kinds there Wherefore, such females are set over them as hold them in obedience, and compel them to labour

These fly from cats, like mice and dormice Some, there, are 8 cats

MOSES, WHO WAS SEEN

[6107] Jews entreated of the Lord that Moses might be shown to them He was, therefore, seen He was at that time in his own place, below, where the ancients are in a tranquil state He also came to me, and I spoke with him He was a grave man He said that he appeared to himself to be a man of about 50 years of age, although in the world he had been 120 years, also, that he has with him his five Books, and also the Old Testament Word I asked him about the book Jasher He said that he has seen it, and he told me that that Word still exists with the ancients of his day, and is read, also, that he knows something about the succeeding Word¹ which exists at this day, but does not read it I recited some of those things which he had written concerning certain ones in the 5 Books, and he acknowledged them all, just as though they were present to him 1764, 31d December

THE TWO PROPHETS IN REVELATION XI

[6108] A remarkable change took place in the spiritual world There was a gathering of persons, consisting for the most part of those who were in faith alone, both above, and at the side, and beneath me, and the power of flowing into my brain was granted them Thereupon, I became so that I was not able to raise my head, and this for three and a half days, and it seemed to those who were in the city, which they had called Jerusalem, as if I were dead in the street They looked, and rejoiced, but afterwards, that city, and all who were of that faith alone, were dissolved, and the inhabitants dispatched to their own places

THOSE WHO CONSTITUTE THE SOLES OF THE FEET, AND THOSE WHO ARE UNDER THEM

[6109] It was granted me to see those who constitute the *Nails*, who are those who praise and blame without understanding, yet are not evil

¹ That is, presumably, the Word of the New Testament —Tr

- 2 Those who constitute the right sole near the great toe, make lucifer matches,¹ and by their art cause them to shine in-doors From these they have light in their rooms
- 3 Those who constitute the middle of the sole, make beautiful parchments, which they sell, out of which the people make smart little purses²
- 4 Those who constitute the heel, make tallow-lights³ which they sell those who dwell there use these for candles They are able to make lamps, which last almost forever, and some which do not last so long Their light is that of candles
- 5 Those who are under the sole of the foot, are scandal-mongers They seek, or ferret out news, everywhere, and relate it to others Their communication is with those things which are in the top of the brain I felt the communication They are very numerous
- 6 I heard those who constitute the nails, singing, or in their way confessing the Lord, and also those who are under the nails, and they are beloved by all Gifts were presented to them which they carried back to their companions

VARIOUS PARTICULARS RELATING TO MARRIAGE AND ADULTERY

[6110] (((In what manner a female is born an innocence, and in what way a male How the female becomes the affection of good, and the male the understanding of truth In what way the female becomes the affection of truth, which occurs when she desires to marry, also in what way the male becomes the understanding of truth, which also then happens, when he wishes to love the female sex

1 How this next increases, with each, till marriage takes place, and how the understanding of truth then controls the affection of truth, and they are united))))

2 ((What the feminine is, and what the masculine, interiorly The feminine, interiorly, is to love the husband tenderly but they desire the husband to be ignorant of this, thus, he governs, and those who are not in the ability of doing so, become impotent The wives of the angels said that I must not disclose this, but I said I would reveal it This was because they suppose that this was then weakness, but it is the very good of truth and truth of good))

3 ((How two married partners become one form of love through conjugal love)) ((((((From the uniting of minds results the form of the bodies The forms of men, according

¹ The original, here, is Swedish,—*sponsa stickor*

² Swedish, *sma scatuller, wachra*

³ The original, here, is Swedish,—*talglus*

to affections and understanding thence, or the things of love and the things of wisdom thence)))))) (((This is the image and likeness of God, Genesis [1 26])))) ((Potency goes on increasing until it becomes perpetual))

4 ((Many reasons why a man wishes the woman to refuse With some it is the lust of violating, with some it is the result of adultery with some it is the excitation of potency thereby It is from various causes, and especially from mental ones They at length become like cats, which tear each other, stand still, gaze at one another, howl miserably, and wish to do it by stealth The women are furious that this is disclosed They declare, as if from interior will, that they do not desire it The reason is, because potency vanishes if they do otherwise))

5 ((The mere conclusion in the mind, that adultery is not sin, renders a man an adulterer, [shown] from those things which have been said on this subject in *The Doctrine of Life*¹ Every conclusion in the mind constitutes endeavour in the body, which is the essential act))

((I enquired, respecting cats, why they possess such a nature as they do It was stated, that, with the female cat, the pleasure of fighting is first excited, and that this is observed by the male cat, and, when this passes off, copulation takes place))

6 ((I told adulterers, that, in heaven, there is perpetual potency, and they said, if they had known this in the world, they would never have committed whoredom, so that they might come into heaven But I said, that, in heaven, it is permitted to love only the married partner, in hell to commit whoredom at pleasure, [and I asked] whether, in this case, they would wish to be in hell, or in heaven, but I was unable to extort a reply from them))

7 ((If a man concentrates his love upon his wife, by shunning adultery as sin, then love with its potency increases daily, but if men take from that love and consume it with harlots, conjugal love becomes like chaff, and dies))

8 (([I mentioned] about a woman, that she said, that it is impossible to love one's wife, because it becomes usual But the angels said that she is mistaken, and that what is usual, when love is truly conjugal, is the plane in which enjoyments form themselves, from within, as upon a rose bed, and that every separate rose becomes a plane in which interior enjoyments are formed and variegated, and this to eternity))

9 ((Fury as it were inflames infernals, when they become sensible of the sphere of conjugal love, from much experience

10 (((((Married partners together, or conjugal love, is the very image and likeness of God)))))) ((Adultery destroys it))

¹ For example, in nn 63, 74-77 of that work.—Tr

11 ((Hell is infuriated when those there perceive the sphere of conjugal love, from experience, as it were, out of heaven))

12 ((When adultery is thought permissible, it exists in endeavour in the whole body))

13 ((Every man is some affection in a form, if a charity, he is in an angelic form the kind of affections he then has are lambs and doves))

14 ((Marriage is like the marriage of the will and understanding, or of affection and thought, in all and every single thing, because it is [the union] of good and truth The *conjunction*, or marriage, of these, *may be illustrated* by the marriage of sound and speech, in which *it may be clearly seen* As speech is the form of sound, so man may be described as the form of the wife, they are one flesh, a man shall cleave to his wife, the wife is the man's soul, and life, or is the heart of the man, but neither knows anything else than that the other is his, or hers, and that each is the other's reciprocally and mutually))

15 (((The nerves are softer in women, the veins somewhat wider, and the arteries stronger [than] in men the hips broader, because the hips signify conjugal love, see *Arcana Coelestia*)))

16 ((Unless eternity, or eternal conjunction, be thought of, a woman is not a wife, but a concubine, and from the lack of the idea of eternity, conjugal love perishes))

17 ((The bond must be on this side and on that, or forward and back, if not, there is no conjugal love The bond, on this side and that, is, that the wife's affection be in the man's understanding, and the man's understanding be in the wife And, nevertheless, it does not become eternal If angelic spirits speak of these two things in the world of spirits, the hells are agitated, and those who are leagued with the hells are as if infuriated))

18 ((In heaven, the wife is spiritual heat, and the husband spiritual light))

19 ((A beautiful celestial and spiritual woman is beauty itself, or the form of beauty and of good From the Lord, as regards every created work in the universe, it is manifest that there does not exist anything more beautiful than a virgin))

20 ((How the husband's life enters the wife, through the thighs, and by means of love How truth then becomes good, or understanding, the will of the wife, and how, finally, the husband's understanding becomes the form of the wife's affection Thus, how it is to be understood that the wife was formed from Adam's rib, and that Adam said, Bone of my bone, and flesh of my flesh, also, that they shall become one flesh, and that a man shall cleave to his wife))

21 ((The delight of rape the hell of those in that delight is cadaverous why The delight of deflowering the

quality of whoredom. What kind of delight the delight of variety is · those in it become like male mice What, and of what sort, is the pleasure of committing adultery with the wife of another Of what nature the pleasure of fornication with a man who has a wife, is The pleasure of having a concubine before marriage . of what nature it is · that it is permitted how, and to whom))

22 (((Conjugal love is innocence itself, from the case of Adam. It is chastity itself, and purity itself, from its origin, and from correspondence, from its playfulness like that of children A representation [thereof] in grubs, when they become butterflies)))

23 (((Laws of divorce · (1) whoredom, (2) desertion, (3) diseases, etc Why it is not allowable to take a divorced woman, or one irregularly cast off.)))

24 (((From chaste conjugal love, a wife and a virgin have beauty, and a man wisdom)))

25 ((There is no lasciviousness in conjugal love, for lasciviousness is unchaste There is the identical sensation with those who are in conjugal love, consequently, there is nothing unclean, but pure It appears as if there were, but yet there is not The reason is, because inwardly in conjugal love, even to the ultimates, is heaven, and inwardly in the love of adultery is hell, and the ultimates of each appear similar, as to their delights, but yet they are not The difference is not perceived except by conjugal love

26 It was said by the ancients, that like-seeming delights were signified by Cerberus, who stands at the entrance and keeps watch, lest the delight of heavenly love descend into hell))

27 ((Conjugal love looks continually to two being one, or one flesh If conjugal love do not look to this, [the love] is the love of adultery They [i.e. a man and wife] are able to become one, more and more, to eternity

28 A male child is truth from good in the natural man This truth is born from the good of the spiritual man in the natural man, but it is from the marriage of good and truth in the spiritual man Hence daughters and sons are goods and truths in the natural man see *Apocalypse Revealed*, n 543, see, also, respecting Primogeniture))

29 ((Of what kind the love of inmost friendship is among them The inmost of friendship is continual, and constitutes the heavenly delight of companionship The distinction of that love from the love of conjunction Of what nature the difference is This difference is not known to adulterers · they instantly

believe that the wife desires conjunction, when she says that she loves her husband))

30 (((It was related out of heaven, that the Most Ancients, who were celestial, called conjugal love the chief of all loves, and the very delight of life, and [said] that love towards children is the nearest derivation from it)))

31 ((Of what character love towards children, which is *storge*, is with the evil they see themselves in them, since the soul of the father is in them This love conjoins married partners, but in what way, and with what difference))

32. ((A female becomes a female after death, and a male becomes a male, and mutual and reciprocal love remains For which reason, it cannot be otherwise than that this [love] remains))

33 There is sometimes an investigation by angels, previous to a betrothing, as to whether there exists the reciprocal of love. If not, they recognize the fact of themselves, and this is from the Lord. Festivities occur when marriages take place, but with a difference according to societies))

34 ((What supremacy effects in marriage, either by the man or the woman What the submission is that arises from hyper-conscientiousness What that which arises from excessive simplicity, in him, or in her what the persuasion, or belief, that whoredom is not sin [effects])).

35 (((The infernal marriage, with those who are in the love of ruling and are atheists On the part of the man there is deadly hatred But, still, he is manifestly the servant and slave of the wife, so that he dares not murmur against her will but [this], when she, by various means, has obtained the ascendancy The reason is, because the man's understanding is subjugated)))

36 (((These have no interior virtue and honour consequently, [such a one] is not a man The adulterer is unjust, unfaithful, insincere, an iniquitous violator of a covenant, lying, shameless He has no interior justice or interior fidelity, no interior sincerity, interior truth, interior shame, thus, no honour nor interior virtue What such a one is interiorly, and what such a one is exteriorly, such, then, is the man)))

37 (((Truth is from good, through which is the Church, and good is from the Lord And since the Lord inflows through good into truth, therefore angels, and men in the churches, receive the Lord's good in truths hence is the marriage of good and truth in angel and man)))

38 (((If a man decides that adultery is not a sin, he is an adulterer, for, the conclusion is from the will and the understanding together there is also intention in it Hence is

interior will, which is effort, which effort reigns in the whole man The nature of effort))) .

39 ((The conjunction of good and truth takes place because the Lord looks on man in the forehead, and man at the Lord through the eyes The forehead is the love of the will, or good, and the eyes are the understanding, consequently truth It is on this account that it is said that man is a recipient of love in wisdom, or of good in truth All the angels turn the face to the Lord The reigning love turns all to itself, and they follow it))

40 ((Man's spirit co-operates in the sexual embrace, because the spiritual in its first origin is sown forth Nevertheless, man's spirit inflows into the natural In man's spirit, the inmost is the conjunction of good and truth, or of delight, which imitates good, and of propriety, which imitates truth Therefore, when angels and spirits embrace, it takes place in a similar manner They conceive and bring forth nothing but those things which are of love and wisdom, for no procreation occurs, apart from the natural

41 ((All concupiscences of evil spring from adultery, for that is their very form The adulterer is confirmed by its being permitted, which, also, brings it about that he is not able to acknowledge God in heart, nor to be conjoined with the Lord, consequently neither with heaven, because his delight is entirely opposed to spiritual delight At length he becomes in the highest degree sensual, corporeal and material, and thinks and speaks from the things visible to the eye and the things received by the ear, which alone he stores in the memory))

42 (((Affection is the all of thought, just as sound is the all of speech from this it may be known that man is such as his affection By that single rule, it may be known what thought is in its essence and life, and what chaste thought is, and unchaste, and whence

43 What in sound is of concupiscence, and what from sound Man in the world knows but little what is in sounds, but angels know perfectly))))

44 ((Love of the married partner does not result from the sexual embrace, as with adulterers, but the sexual embrace from the love of the partner, so that the love of the partner does not depend on the fire of that organ, but the reverse The love of the partner is full of delights, irrespective of sexual intercourse, and is a delightful dwelling together Between that love apart from the sexual embrace, and the sexual embrace itself, there is a determination, just as there is between that which a man thinks from the will, which is intention, and act, or speech Between these, intervenes determination, which is

as it were the opening of the mind to doing a thing, like the opening of a door))

45 (((((Why it is not allowed to contract matrimony between certain relations of consanguinity What is the punishment, from Leviticus)))))

46 (((In the next place, the reasons why fornication dissolves marriages Why it is not lawful to marry a divorced woman How the case is with marriage between persons of different religion)))

47 (((The Papists prefer celibacy and virginity to matrimony, but it is on account of monks and nuns in monasteries It is pernicious)))

48 (((Many descriptions are to be given of the state of conjugal love prior to the state in which the effect is The prior state ought altogether to precede marriage, and love from that, without thought of the state following Then, marriage is happy and lasting, but, so far as it partakes of the posterior state alone, so far is it lacking I heard certain ones saying that they do not know anything of the state following, nor did they think about it when they desired a wife, and saw her Such is the state of maidens Such is the chaste state)))

49 ((([Show] from experience that the delights of the earlier state are indefinite They approach closely and more closely to the state following, but yet do not enter it It appears as if they open it, but yet it is not so Between the earlier and the later state, there intervenes something which is to be called determination, almost like what occurs between thinking and willing The later state contains in itself the whole of the earlier, and all its delights, also, the delights of that are likewise indefinite The prior state is the state of conjugal friendship, which surpasses all friendship)))

50 (((With whom the earlier state exists separate from the later, and with whom both With whom it does not exist)))

51 (((What joint potency those enjoy, who, together and separately, are in the earlier [state], and what those who are in the later state only)))

52 ((Virgins who have imbibed piety to the extent of a certain melancholy, become peevish wives, nor can they be among the happy in heaven, from experience, consequently, those who have lived in monasteries

53 Of what character is the body of a married man, and of what character the body of a married woman, as compared with their bodies in the earlier state, or previous to the desire for marriage, as compared with adulterers and adulteresses, as compared with the bodies of young men, of adults, and of old men Of what quality the same are as regards mind, or as regards spirit

54 [They enjoy] delights and pleasures by the mere touch of hands and of lips, when they think from love, such things from the Word, from objects, from various concordant delights, as are applicable They have exquisite sensations of their separate, and of their common [states] These arise from the delights of affection and thought, and of the conjunction thereof, and the sensation is the more exquisite as the conjunction is more interior That there is such delight from the conjunction of female and male, is because there is such [from that] of good and truth There are still more delights of conjunction of the external senses, as of sight, of hearing, of smell, particularly of the respiration, in which innumerable things lie concealed they lie concealed especially in the sound itself of the speech))

55 (((Various fears on the wife's account. as, for example, (1) lest she prove barren, (2) lest, from disdain, [she prove] of unsound mind, or silly, (3) a cause of disquiet, (4) by reason of quarrels, (5) from various causes in one's self, also from various causes in the wife as, that she must have an allowance, as in Holland, that she must be well treated at home, that she must eat and drink well, for example, when she is sick, and this appears like loving the wife, but it is not the fear of the wife, but it is fear on account of the wife

But the fear of conjugal love is lest the wife be injured by any evil, or disgrace In a word, he fears to do her harm because he loves her This fear is the fear of the wife, and not fear on account of the wife

56 Various despisings on the wife's account Various enmities and hatreds on account of the wife, from various reasons Various antipathies on the wife's account

57 ((Appendix It may be confirmed that Light is darkness, and darkness light, from the fact that if man had eyes like an owl [it would be so to him] It may be confirmed that the confirmation of falsity corresponds to that light))

58 ((The confirmation that adultery is allowable, may be compared to the confirmation that light is darkness and darkness light))

59 ((Marriage, in a Divine sense, is the marriage of Love and Wisdom in God, which were one, because the Love is of Wisdom, and the Wisdom of Love Hence is [the marriage-love] of the Lord and the Church, which love is reciprocal, according to the Lord's words From this is the marriage of good and truth [show] how The marriage is reciprocal, but it is of good, and this marriage is in image and in likeness, in the marriage of two who are conjoined by love truly conjugal

60 A man is born to be truth, and a wife, to be good.

He turns himself, concerning which turning Man's nature at birth, and woman's nature at birth You may see what boys are, see, also, what girls are))

61 (Love truly conjugal is, at the beginning, like as man being reformed, and afterwards regenerated It inverts itself, and, when it has inverted itself, the man's love proceeds from the wife's love, and as is the latter such is the former In like manner is circumstanced the conjunction of good and truth, in beginning, in progression, and in end, and this is, that a man shall cleave to his wife Then the affection of good does the first things In the earlier state, also, there is lasciviousness The nature of the later state)

62 ((The reason why all desire to boast that they are powerful, and that they are esteemed, and also to be believed to be strong, etc., *videlicet* in particular

63 How the seed is distributed through the body in all directions, is received by the soul (*anima*) which is in the whole body, thus in the fibres and vessels everywhere, and then delights, gives pleasure to the wife, and fills with delight,)) (and thus is she formed into the form of the man. This is, Bone and flesh of my bone and flesh How it produces intelligence in him and how it produces impregnation)

64 (It is allowable to love a pregnant wife The reasons are numerous, the arguments against it apply to the weakly also during impotence and [in case of] adulteries)

65 (Christian spirits cannot endure the spiritual sphere of the feminine and the masculine. They cannot endure the spiritual sphere of conjugal love, and the hells, at such times, are roused to fury They cannot endure the sphere of nakedness between married partners and, at such times, flee away They cannot endure any sphere of love from a married partner They loathe the sphere of customary [intercourse] that is, when conjunction with the wife becomes ordinary, or freely permitted, it produces nausea)

66 ((Adultery with another's wife destroys all the delight of life between husband and wife, and induces dislike of the other, and also destroys care for the children - that is, a mother's and a father's care, at the same time, it leads to separation It destroys the Conjugal The adulterer does not see this, unless he thinks about his own wife, if any adulterer should defile her))

67 ((Evil spirits cannot at all bear the idea, and consequently the spiritual sphere, of the feminine [nature] They cry out as if tortured and flee away, from experience, but they can endure it when it is veiled under the sphere, or idea, of adultery))

68 ((The purest touch causes the interiors, which are the seed, to be called forth. It goes to the inmosts in the body, and into the liquids, into the animal spirits, or into the spiritual [parts] themselves. Hence proliferation. There is also, at that time, a communication of the inmosts [with] the outermosts, thus, it is from fists through lasts))

69 ((The excitation of adultery is external, from lust, from the touch of the bodies, especially of the parts of generation. It is external, just as one touches a friend with a feather, and tickles him. It is called external because there is no feeling in a feather. But with those who are in conjugal love, the delights of that love are communicated, which are the wife's when they are the husband's. The wife's [delight] flows into the feeling of the husband, so that the very sensations and delights are mutually and alternately communicated. Thus lascivious love is altogether different from conjugal love))

70 ((Conjugal love does not exist save with man. The reasons
The nature of the analogous love with beasts))

71 ((About the English lords who entice the beautiful wives of others to themselves, by means of money, and live together with them for months, and afterwards send them back. These do similarly [in the other life], and those who entice to themselves the wives of others are at once exposed, and are severely punished)

72 They are punished with the punishment of rending, which is among the severest of all. They said, that, after punishment, they do [not] know whether their limbs hold together, and they lie a long time in bed. Also, if they do not desist, they are cast down into hell. They who desisted in the world, because it is a sin, desist in the other life, and those who desisted for other reasons, do not desist))

73 ((On the 29th day of April, 1765, I saw removed out of societies English lords, who, in the world, enticed the beautiful wives of others, and lived with them, until they were no longer pleasing to them. There was a multitude. They were separated from the societies, and let down to lower places, to be examined as to whether they had ever performed repentance afterwards, and had believed it to be contrary to the Divine Laws))

74 ((Respecting circumcision. It was a representative that sensual corporeal love, which is self-love, must be removed. Why it was done with stone knives. because truths remove [evils]. Why abolished. For what reason, when the sons of Israel entered the land of Canaan, by which is signified the spiritual Church, they were again circumcised))

75 ((The majority say, that, when the delight of marriage becomes customary, it becomes worthless, and as it were vanishes

away It is otherwise with those who are in conjugal love With them, the habitual experience becomes the plane of interior delights, comparatively like a flower-bed, because it is the external With those who are in lascivious love, the interiors, which are lascivious, depart with the potency, and hence arises cold, in consequence of which the general plane as it were dies))

76 ((With those with whom marriage is lascivious, also with adulterers, with whom the woman's love is not communicated to the man, the man's proprial affection then causes this Man has a proprial affection which does not make one with the woman's affection wherefore, both recede

77 It is that affection which produces this, but it is quickly consumed and burned up It is otherwise when the woman's affection flows into the man's understanding, as happens with the angels of heaven from this cause they have intelligence in their life))

78 ((Respecting whoredom in Paul, 1 Cor vi 15-19, vii 4 read Ephes v 28-33, where marriage is compared with Christ and the Church 1 Thess iv 3, 4))

79 ((Marriages are seed-plots of men, and thus seed-plots of heaven))

80 ((The marriage of evil and falsity originates from the marriage of good and truth through the influx of good and truth, and of heaven, and, then, by inversion, respecting which, experiences are to be related But [show] what this is, as it exists with adulterers The evil man feels evil as good, and falsity as truth Hence, also, such are among serpents, basilisks, mice, owls, screech-owls, tigers))

81 ((All things may be reduced to a marriage Therefore, the not-good and truth may exist together, but not the truth of good and the falsity of evil the falsity not of evil, can, by means of ideas, be turned to somewhat good))

82 ((If beauty only, and not good, conjoins, it is adultery, this, also, is not human, except so far as it is believed that the beauty is from good, which is the very esse of beauty That goodness also appears in the face is known from merely natural science)) (((The nature of horror in genuine conjugal love, and in not-genuine The nature of fear, in those two)))

[THE END]

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[The numbers refer to the paragraphs of the *Spiritual Diary*, and not to the pages. In what is known as the *Smaller Diary*, Swedenborg has used Nos 4545 to 4792 a second time, and to distinguish it the letter *m* has been added to this second enumeration. It will be found in Volume IV pp 1-91.]

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Showing the Relation between the Numbering of the Paragraphs in the **Diarium Minus, or Smaller Diary**, as made for the Original Latin by the Rev. J. L. Pott, for use in the **Swedenborg Concordance**, and the Numbering used in the **Spiritual Diary**, Vol. IV (English Edition), in so far as the two Numberings differ.

Concordance	Spiritual Diary	Concordance	Spiritual Diary
1729	1729 _m	1762	1749
1730	" (line 9)	1763	" (line 27)
1731	" (line 10)	1764	" (p. 67, l. 22)
1732	1730 _m	1765	" (p. 67, l. 28)
1733	1731 _m	1766	" (p. 67, l. 33)
1734	1732 _m	1767	" (p. 68, l. 2)
1735	1733 _m	1768	" (p. 68, l. 5)
1736	1734 _m	1769	" (p. 68, l. 11)
1737	1735 _m	1770	" (p. 68, l. 18)
1738	1736 _m	1771	1750 _m
1739	1737 _m	1772	1751 _m
1740	" (line 14)	1773	1752 _m
1741	" (p. 59, l. 5)	1774	1753 _m
1742	1738 _m	1775	1754 _m
1743	" (line 14)	1776	1755 _m
1744	1739 _m	1777	1756 _m
1745	1740 _m	1778	1757 _m
1746	1741 _m	1779	" (line 9)
1747	1742 _m	1780	" (line 16)
1748	" (p. 62, l. 11)	1781	" (line 25)
1749	1743 _m	1782	" (line 28)
1750	" (p. 63, l. 5)	1783	" (line 32)
1751	1744 _m	1784	1758 _m
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1756	1747 _m	1789	1761 _m
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1760	1748 _m	1793	1764 _m
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KEY

Concor- dance.	Spiritual Diary	Concor- dance	Spiritual Diary
4795	4765 <i>m</i> (line 13)	4814	4780 <i>m</i>
4796	4766 <i>m</i>	4815	4781 <i>m</i>
4797	4767 <i>m</i>	4816	4782 <i>m</i>
4798	4768 <i>m</i>	4817	4783 <i>m</i>
4799	„ (line 7)	4818	4784 <i>m</i>
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4801	4770 <i>m</i>	4820	„ (p 88, l 4)
4802	4771 <i>m</i>	4821	„ (p 88, l 7)
4803	4772 <i>m</i>	4822	4786 <i>m</i>
4804	„ (line 28)	4823	„ (line 6)
4805	4773 <i>m</i>	4824	4787 <i>m</i>
4806	4774 <i>m</i>	4825	4788 <i>m</i>
4807	4775 <i>m</i>	4826	4789 <i>m</i>
4808	„ (line 15)	4827	„ (line 12)
4809	4776 <i>m</i>	4828	„ (line 17)
4810	4777 <i>m</i>	4829	„ (line 26)
4811	4778 <i>m</i>	4830	4790 <i>m</i>
4812	„ (line 4)	4831	4791 <i>m</i>
4813	4779 <i>m</i>	4832	4792 <i>m</i>

Note Swedenborg numbered the paragraphs in the **Smaller Diary** as far as no 4715 From that point, Mr. Potts continued the numbering of the remaining paragraphs of the work seriatim, as the paragraphs stand in the Latin edition of Dr Immanuel Tafel The Editor of the **Spiritual Diary**, Vol IV (English Edition), however, working, at that time, on the basis of Professor Bush's MS, found that the latter gentleman had, in several instances, grouped two or more of Swedenborg's short paragraphs into one longer one The Editor, therefore, carried the Numbering onwards on the lines of Professor Bush's arrangement As, moreover, this first portion of the Fourth Volume of the **Diary** (English) was *in print* (though not yet published) before the appearance of Part I of the **Concordance**, the Editor of the former work could not know what Mr Potts would do in the case of these unnumbered paragraphs Hence the necessity for the present "Key"

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